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2534 SENECA (*the Philosopher*) Concerning Benefyting, that is too say the Dooing, Receyuing, and Requyting of Good Turnes. Translated by Arthur Golding, 4to, BLACK LETTER, *new, calf extra, rare.* 18*s*

London. J. Day, 1578

J.R. Smith. Jan. 13. 1857.

Thomas Pelham Hood 1812

The woorke of the excellent Philosopher Lucius *Annæus Seneca concerning* Benefyting, that is too say the dooing, receyuing, *and requyting of good* Turnes.

Translated out of Latin *by Arthur Golding.*

Imprinted at London by John Day, dwelling ouer Aldersgate.

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¶ To the right honorable Sir Christo-
pher Hatton Knight, Capiteine of the Queenes Ma-
ieſties Gard, Vicechamberlaine too her high=
neſſe, and one of her Maieſties moſte honourable
priuie Counſell, Arthur Golding wiſſheth
healthy and proſperitie with in=
creaſe in honour.

VNder hope of your honorable fauor & good likyng, I preace now intoo the Court ageine after long diſcontinewaunce, attendyng as an interpreter vpon the worthy Philoſopher *Seneca*, ſometyme a Courtyer, and alſo a Counſeller of the greateſt ſtate in the worlde. The matter whiche he is too ſpeake of, is the true maner of beneſitying or doyng of good turnes; a thing of all others moſt profitable for mans life, and whiche maketh men like vntoo God. In the declaration whereof, he ſheweth what a Beneſite is; why, how, when, too what ende, and on whom it is too bee beſtowed: what reward is too bee looked for in the dooing of it, and what frute it yeeldeth again. Likewiſe at whoſe hande, with what mynde, and when a beneſite is too bee receiued: how and when wee ſhould requite it, or remaine ſtill detters for it; and by what meanes a man maie bee either beneficiall or

 thankfull,

thankfull, euen without cost or peine. His principles and preceptes are, in substaunce, Diuine; in forme, Philosophicall: in effect, frutefull. His sentences are short, quick, and full of matter: his wordes, sharpe, pithythie, and vnaffected; his whole order of writyng graue, deepe, and seuere; fitted altogether to the reforming of mennes myndes, and not too the delyghting of their eares. But great is the libertie of truthe emong wise menne, and yet greater is the prerogatiue therof emōg good men. For wise men knowe that the wholsemost meates are not alwaies best in tast, nor the moste souerein medcines alwaies pleasauntest. And good menne being desirous too haue their faultes rather cured than couered, doo finde as well in infirmities of mynde, as of bodie, that the first step to helth is too discerne the diseaze, and the next is too receiue the right Medicine for it: Onely too the vnwise and wicked sorte, truthe is troublesome and odious; because they cannot abyde the bryghtnesse of her countenance, nor the power and maiestie of her presence. I haue therefore thought this woorke not vnmeete too bee put intoo our Moothertung, that the mo myght take benefyte by it; not yet vnexpedient too comme in Courtyers handes, who shalbe so muche the greater Ornament too themselues, and too the place whereof they take their name, as their Courtesies and Benefytes bee mo and greater towardes others. And how woorthie it is too bee embraced of Counsellers; I referre mee too the iudgement of suche as shall voutsafe

too

too read it. Of this I am fully perſwaded, that you will thinke it a verie fit preſent for mee too offer vnto you in reſpect of the place wherintoo you are called: and a ſufficient Argument and witneſſe of my duetyfull good will towards you. And thus recommending this my trauell too your good and honourable protection, I humbly take my leaue. Witten at my Houſe in the Pariſh of all Hallowes in the Wall in London the. xvii. day of Marche.

1577.

Moſt humbly at your commaundement.

Arthur Golding.

Lyne. Page. Leafe.	Fault.	Correction.	Lyne. Page. Leafe.	Fault.	Correction.
2 A 17	auoordeth	affordeth	46 B 21	too too	too
6 B 30	:what	:but what	46 B 32	nnd	and
6 B 34	buh	but	47 A 25	theſe	this
7 A 12	wiſe	wyfe	47 B 16	maynteyneht	maynteyneth
7 B 20	themſeues	theſelues	48 B 33	hidded	hidden
8 A 19	auoord	afoord	50 B 16	in m	in
8 B 8	ſuehe	ſuche	53 B 22	dod	doo
9 A 26	hoate	heate	54 A 8	way.	may
11 A 2	:	.	55 B 4	vnthanfull	vnthankfull
13 B 6	a moſt	moſte	56 B 35	cotrarie	contrarie
14 A 22	beholded	beholden	59 B 15	Lincens	Lynceus
15 A 25	uecеſſarie	neceſſarie	61 A 26	too his	to aduaũce his
19 A 31	ill he	il is he	63 B 29	any	my
21 B 4	as he	he	65 B 17	preſerued	perſeuered
24 A 19	onother	another	67 A 29	vnthanfull	vnthankfull
24 A 29 & 30	veitew courtly	vetew or courtly	67 B 17 &23	ouercomed	ouercomme
24 B 33	hat	hath	69 B 22	awne	owne
25 A 31	his	this	70 A 29	gotte	gette
28 A 5	requireſt	requiteſt	71 A 25	obedient them	them obedient
28 A 6	this	his	77 A 1	for many men which was lawful	
29 B 21	preſerued	preferred	77 A 19	Antodie	Antonie.
30 A 3	Epicuras	Epicurus	82 B 19	nex	next
31 A 11	receyuers	receyuer	85 A 24	thinges	thinks
32 A 20	ont too	too	86 A 1	euen the	euen ſo the
32 A 23	if	of	88 A 11	ſowewhat	ſomewhat
34 B 23	luretie	ſuretie	90 B 8	Scholemaiſters	Schoolemaiſter
37 A 5	thee:& in	thee in	98 A 14	The	Thy
37 A 5	turne,I	turne, & I	102 A 26	che	the
37 A 13	is	was	104 A 12	Notwh	Not with
37 B 31	whom	when	104 B 7	ſigue	ſigne
38 A 22	wlil	will	104 B 19	Tee	The
39 A 1	Corſiniun and	Corſiniũ; and	104 B 27	.	:
39 B 10	oner	one	106 B 13	giift	gift
41 B 32 & 33	thromly	throwghly	113 B 17	bear emore	beare more
43 B 24	W	M	113 B 23	too	twoo.
45 A 7	?	.	118 A 9	And	Adde
45 A 27	in in	in	119 A 13	througly	throughly

¶ The firste booke of Lucius Annæus Seneca, concerning Benefyting, or the dooing of Good turnes, written too his freend Ebvtivs Liberalis.

¶ The first Chapiter.

My deere freend *Liberalis*, among the many and sundrie errours of our vndiscreete and vnaduised lyfe: I may well saie, there is in a maner nothyng more hurtfull, than that wee knowe not, either how too bestow, or how too take good turnes. For it followeth of consequēce, that the good turnes which are ill bestowed should bee il owed. And therefore if thei bee not requited, it is too late for vs too complayn, forasmucheas thei were lost in the verie bestowing of them. And it is no maruell that among so many and so greate vyces, there is none more ryfe than vnthankfulnesse. I see many causes thereof.

The first is, that wee choose not worthie persones too bestowe vpon. But if wee mynde too put out money too interest, wée make diligent inquirie of the landes and substaunce of our detter. Wee cast no seede into hūgrie and barreine soile. But as for our benefites (without any choycemaking) wee rather throwe them away, than bestowe them. And I can not easely say, whether it bée more shame too deny a man a benefite, or too claime it ageine. For this is suche a kynde of credit, as a man must receiue no more of it, that is frankly offered hym. Wherof too mislike, truely it is the foulest shame that cā bee, euen in this respect, that too the discharge of this credit, there needeth not welth, but will. For he requiteth a good turne, that oweth it willingly. But whereas those are too blame, that cānot find in their hart so muche as too acknowledge it: there is a faulte in vs also. Wée fynde many vnthākfull, but wée make mo. For one whyle wee bee bitter in vpbraiding and chalenging: an o-

ther whyle wee bee tickle, and suche as anon after repent vs of our weldooing: and other whyles through our waywardnesse and fynding fault at euery trifle, wee vtterly disgrace all courtesie, not onely after wee haue doon good turnes, but also euen in the verie dooing of them. For whiche of vs is cõtented with lyght intreataunce, or with once intreataunce? What is he, whiche suspecting that somewhat should bee requested of him, hath not knit the browes, turned awaie his face, feyned buzinesse, with long and endlesse bytalke purposely cut of occasion of sute, and by sundrie deuises dalied out the necessitie that required speede? Or if he were taken at aduauntage, either he hath made delaies, or flatly saied nay too it. Or if he graunted, it was hardly, it was with a sowre looke, it was with murmuryng wordes scarce vttered from the lippes. But no man will gladly bee in ones daunger, for that whiche he getteth by importunatenesse, and not by gentlenesse. Can any manne bee beholden too suche a one, as either fastened a good turne vppon hym for a glorie, or forced it vppon hym in a furie, or did it too bee rid of trouble, because he was weerie of hym? He mistakes his markes, whiche thinkes that partie bounde vnto hym, whom he hath weeried with long delaye, or tormented with long lingeryng. Looke with what mynde a good turne is doon with the same it is due ageine. And therefore it must not bee doon vnaduisedly: (for a man oweth no thanke for the thing whiche he hath gotten at suche a ones handes, as wiste not what he did) Nor slowely: (for sith the estimation of all courtisie dependeth cheefly vpon the will of the dooer: he that is slow in dooing, may seme too haue bin vnwilling) No, nor yet disdeinfully: for inasmucheas Nature hath so framed vs, that shrewd turnes sincke deeper in our stomackes than good turnes, so as the good bee soone forgotten, but the other sticke fast in remembraunce: what can he looke for, whiche displeaseth euen in pleasurying? A manne is thankfull enough towardes suche a one, if he doo but beare with his vnkyndely courtesie. But there is no cause why the multitude of thankelesse persones should make vs the slower too doo men good. For first (as

I saied) wee our selues increace the number of them. Ageine, the Gods immortall are not driuen from their nedefull lauishnesse, though menne bee wicked and without regarde of them. They vse their owne Nature, and beare with the wicked: yea, and they doo good euen too those that abuse their giftes. Lette vs then followe thē for our guydes, so muche as mannes frailtie auoydeth. Let vs giue our good turnes, and not put them out too Vsurie. Worthie is he to bee deceiued, whiche mynded receiuing ageine, when he gaue.

But he hath had ill successe.

Bothe children and wiues deceiue our expectation: and yet wee bring vp children, and Marrie wyues still. And wee bee so headstrong against experience, that being vanquished wee go ageine too the warres, and after shipwreck, wee go ageine too the seas. How muche more then becommeth it vs to continewe in dooing good turnes: whiche if a man bestowe not, because he receiueth not; then bestoweth he too the ende he may receiue, & so iustifieth he the face of the vnthankfull, vntoo whom it is a shame not too requyte if they maie. How many are vnworthie of the lyght? And yet the daie springeth still. How many bewaile that euer they were borne? And yet Nature yeeldeth newe issue, and suffereth those too bee, whiche had leuer not too bee. It is the propertie of a noble and vertuous minde, not too respect the profit of welldooing, but the welldooing itselfe: yea, and too doo good euen after it hath met with euill menne. For what noblehartednesse were it too doo good too many, if no manne did deceiue? The trewe noblenesse then, is too bestowe benefites that shall neuer make returne, whereof the princely hart reapeth his frute out of hand. Surely, so little ought that matter too discourage mée, or too hinder the doing of so goodly a thing: that although I were past hope of finding a thankfull persone, yet should I rather forbeare the receiuing of good turnes, than the dooing of them. For he that dooth thē not, is vnkynde before vnkyndnesse bée offered. Neuertheless, to say as I thinke, he that rendereth not one good turne for an other, offendeth more than he that dooth it not speedily.

¶ The seconde Chapiter.

If lauishe too all men thou purpose too bee,
A like of thy benefites: holde thee content,
For one well bestowed, a number too see,
On persones vnthankfull quyte lost and misspent.

IN the first verse, a manne maie finde faulte with bothe the partes of it. For neither are benefites to bee lasshed out vpon all men: and as for lauisheneſſe, it is vncommendable in any thing, and leaſt commendable in benefites: for if yee take discretion from them, thei ceaſe too bee benefites, and maie rather bee called by what other name yee liſt. The residue that followeth, is woonderfull geere, as which with the bestowyng of one good turne well, comforteth the bestowyng of many amiſſe. But see I pray you, if it bee not bothe trewer, and more agreeable too the noble hart of a well doer: That wee encourage him too doo good turnes, euen though he ſhould bestowe none well. For it is a falſe grounde, too say that many muſt bee lost. None is lost, forasmuch as he that forgoeth it, made his reckenyng too hazard it. There is but one way for thee too doo good turnes: bestowe them. If he render any thing, it is clére gaine: and if he render not, yet it is no losſe. I bestowed it too make a free-gift of it. Ma man keepes a regiſter of his benefites: neither dooth the couetous Vſurer call dayly and howrely vppon his detter. A good man neuer thinketh vpon the good tournes he hath doon, except he bee put in mynde by him that requyteth. For otherwyſe they paſſe into ỹ nature of dettes. It is a vyle Vſurie too kéepe a reckening of benefites, as of expenſes. Whatsoeuer ſucceſſe thy former benefites haue had, continue thou ſtill in bestowyng vppon others. Better is it for thee, too let them reſte emong the vnthankfull, whom either ſhame, or occaſion, or feare may at one tyme or other make thankfull.

Ceaſe

Cease not too bestowe: go throughe with thy woorke: and accomplishe the dutie of a good man. Helpe this man with thy goodes, that man with thy credit, the thirde with thy fauour, an other with thy counsell, and an other with thy wholesome instructions.

¶ The third Chapiter.

Ea euen wilde beastes perceiue who doo them good: neither is there any Beaste so sauage, but that by cherishing it, a man shall make it tame, and win it too loue him. Lions suffer their keepers too handle their mouthes, and hurt them not. Prouender winneth the wilde Elephantes, euen vnto slauishe obediēce. So much dooth the continuaunce of diligent cherishyng ouercome, euen those thynges that are without the compasse of vnderstandyng, and consideration of a benefite. A man perchaunce is vnthankfull for one good turne: for an other he will not bee so. He hath forgotten twoo: The third will bring hym too remembraunce of bothe the other that were slipt away. That man hath lost his good turne, whiche in hatte beleeueth he hath losse it. But he that holdeth on, and loadeth benefite vppon benefite; wresteth out kindenesse, euen from the churlishe and forgetfull persone. He can not haue the hart too lift vp his eyes ageinste many. Whersoeuer he turne himselfe too shunne his owne conscience there let him see thee. Beset him with thy benefites: and I will tell thee what the force and propertie of them is, if thou wilt first giue me leaue too ouerrone these thynges that pertaine not too the matter: namely why there bee three Graces, why they bee sisters, and why they go hand in hand: why they looke smyling, why they bee poong, and why they bee maides, and apparelled in loose and sheere raiment. Some would haue it ment thereby, that the one of them bestoweth the good turne the other receiueth it, and the thirde requiteth it. Othersome,

meene that there bee three sortes of benefyting: that is too wit, of befrendyng, of requyting, and both of receiuyng and requyting together. But take whiche of these you list too bee trew. What dooth this maner of knowledge profite vs? Why walkes that knot in a roundell hand in hand? It is in this respect, that a good turne passing orderly from hand too hand, dooth neuertheless returne too the giuer: and the grace of the whole is mard, if it bee anywhere broken of: but is most beautifull, if it continew toogether and kéepe his course. The cause why they looke smyling, is for that the countenances of such as deserue well, are chéerfull, like as theirs also is woont too bee, both whiche bestowe, and which receiue benefites. Yoong they bee, bycause the remembraunce of good turnes must neuer wex old. Virgins they bee, bicause benefites must be without foyle, pure, and holy too all men, wherein there ought too bee no bondage nor constreint. And therfore they weare looce garmentes, howbeit very sheere and thin, bicause weldooinges are willing too bee seene. Admit now that some man bee so farre in thraldomme too the Greekes, as too vphold that these thinges are necessarie: yet is there no man that can deeme these thinges folowing too perteyne too the matter: namely, that *Ægle* should bee the eldest, *Euphrosyne* the middlemost, and *Thaleia* the third: whiche are names that *Hesiodus* gaue them. And whereas *Hesiodus* gaue them these names vpon pleasure: euery man wresteth the interpretation of them accoyding as hee thinkes they will best fit his owne purpose, and indeuereth too apply them vntoo some meening. *Homere* therfore chaunged the name of one of them, and called hir *Pasithea*. Yea and he brought hir foorth vntoo a mariage: wherby ye may knowe they bee no cloce Nunnes. I can fynd you another *Poët*, that bringes them foorth with Girdles about them, and Eares of Corne in their handes. Yea and *Mercurie* standeth with them: not bicause reason commendeth benefites, but bicause it so pleased the Peinter. *Chrysippus* also (in whom is so excellent sharpnesse of wit, and so percing intoo the bottome of the truthe, who speaketh altogither too the purpose,

and

and vseth no mo woordes than serue for the vnderstanding of the matter:) stuffeth all his booke with these toyes: insomuch that he speaketh very little of the maner of the bestowyng, receiuing, & requyting of benefites. Neither powdereth he these thinges with Fables, but fables with these thinges. For besides the said things (which *Hecaton* wryteth) *Chrysippus* saieth, that the three Graces are the daughters of *Iupiter* and *Eurinome*, and that they bee yoonger than the Howres, but farre more beautifull of face, and therefore are appointed too wait vppon *Venus*. Moreouer hee thinkes the name of their moother to make greatly too the matter. For he saieth shee was called *Eurynome*, bicause hee had neede too bee a man of greate welth, that should doo many men good. As who would say, that moothers were woont too bee named after their daughters, or that Poetes reported trew names. Nay verely, like as a reporter of newes vseth boldnesse in sted of memorie, and when he cannot readely hit vppon mens names, giueth them some name of his owne makyng: euen so *Poëtes* thinke it not materiall too say truthe: but either vppon force of necessitie, or vppon imagination of comelinesse, they tearme a man by suche name as sometyme maketh trimly ageinst them. Neither is it any cracke too their credit, though they enlarge the matter with some newe deuice of their owne. For the last mencioned *Poët* makes the foresaid Ladies to beare names of his appointyng. And that yee may knowe it too bee so, behold *Thaleia* (abowt whom is most adoo) is with *Hesiodus* one of the Graces, and with *Homer* one of the Muses.

¶ The fourth Chapter.

BUt least I doo that thing myselfe, whiche I finde faultwith in others: I will leaue all these toyes, whiche are so farre out of the matter, that they come nothyng neere it nor about it. Onely stand thou in my defence, if any man chardge mee for controlling of *Chrysippus* (in good sooth) a greate Clerke,

clerk, but yet a Greek, whose sharpnes of wit being ouer thin, is soone blunted and oftentymes turneth edge: & when it seemeth too doo somewhat; it pricketh, but pearceth not through. For what sharpnesse of wit is this? He should speak of Benefites, and set order in a thing that most of al other knitteth men togither in felowship: he should haue made a lawe too liue by, so as neither vnaduised pryantnesse might bee set by vnder colour of gentlenesse: nor liberalitie (whiche ought too bee neither skant nor ouerlauish) bee restreined by the same rule that goeth about too measure it. He should haue taught men too receiue willingly, and too requyte willingly: and that those whiche bynd men by their deedes, prouoke them too a greate encounter, not onely how too matche them, but also how too surmount them in good will, bicause that hee whiche must requyte, neuer ouertaketh, if he haue not outgone. The one sort were too bee taught too vpbrayd nothyng: and the other sort too thinke themselues the more in dette. Too this most honorable striuyng who might ouermatche other in dooing good, *Chrysippus* exhorteth by telling vs, that inasmuchas the Graces bee *Iupiters* daughters, wee must beware that wee thinke it not a small offence too their father, if we offer wrong too so trim Ladies. Teach thou mee some of those thinges that may make mee the forewarder too doo men good, and the thankfuller too suche as deserue well at my hand: whereby the mynds of them that make men beholden, and of them that are beholden may striue: the bestowers too forget, and the detters too beare in remembraunce. And as for these toyes, leaue them vp too *Poëtes*, whose purpose is too delight mens eares, and too frame pleasaunt tales. But as for those that meene too amend mennes dispositions, and too mainteine faithfulnesse in worldly affaires, and too imprint the remembraunce of good turnes in mennes myndes: let them speake earnestly, and deale effectually: vnlesse perchaunce thou imagin, that the ouerthrowe of gooddooing (the thing of all others moste perillous and hurtfull) may bee letted by lyght and fond fabling, and by olde wiues doting reasons.

¶ The fifth Chapter.

But like as I must ouerronne superfluous thinges: so muste I needes shewe, that the first lesson which we ought too learne, is what wee owe whē we haue receiued a good turne. For some man thinkes he oweth the Monny that he hath receiued, another the Cōsulship: another the Priesthod: and another the Presidentship. These thinges are badges of benefites, but not the benefites themselues. The benfite it selfe may bee caried in hart, but it cannot be touched with hand. There is greate difference betweene the matter of a benefite, and the benefite it selfe. Therfore, neither Gold, nor Siluer, nor any of the thinges that wee receiue of our neighbours, is a benefite: but the good will of the giuer. Neuertheless, the vnskilfull regarde onely the thyng that is seene with the eye, and deliuered with the hande, and hild in possession: and as for the thing that is deere and precious in the matter, they set light by it. These thinges whiche wee handle and looke vppon, and whiche our greedinesse is so fast tyed vntoo, are transitorie. Both misfortune and force may take them from vs. But a good turne endureth still, yea euen when the thyng that was giben, is gone. For it is suche a good deede, as no force can vndoo. As for example: I haue reskewed my freend from Pirates: another enemy catches hym and castes hym in prison: now he releeueth hym, not of my benefite, but of the vse of my benefite. Agein I haue saued a mans children from shipwrecke, or pluckt them out of the fyre, and deliuered them home too him: afterward either sikenesse or vnfortunate mischaunce takes them away from him: yet the thyng that I gaue in them, continueth euen without them. All the thinges therefore that wrongfully vsurp the name of a good turne, are but instrumentes wherby the frendly good will, vttereth it selfe. The same hap-

peneth in other thinges likewise; insomuch that the shewe of the thyng is one where, and the thing it self another where. The generall of an Army rewardes some Souldier with garlondes for skaling or for reskewing: What preciowsenesse hath the Garlond or Crowne it self? what hath the Robe? what hath the Scepter? what hath the Chayre of Estate? what hath the Chariot? None of all these thinges is honour, but the Badge of honour. Euen so the thing that is seene is not a benefite, but the signe and token of a benefite.

¶The. vi. Chapter.

WHat is a benefite thē? It is a frendly good deede, giuing gladnesse and taking pleasure in giuing, forewarde and redie of it owne accord, too doo the thing that it dooeth. And therfore it is not material what is doon, or what is giuen, but with what mind. For the good turne consisteth not in the thing that is doone or giuen: but in the verye intent of the dooer or giuer. And that there is greate difference betwixt the sayd thinges, a man may perceyue euen by this, that the benefite it self is questionlesse good: but the thing that is doone or giuen, is neyther good nor bad. It is the meening that aduaūceth small thinges, and ennobleth base thinges: that imbaceth greate thinges, and disgraceth thinges of estimation. For the thinges that are coueted, are of their owne nature neither good nor euill: the matter standes altogether vppon the directing of them by the mynd, which hath the rule of them, and which giueth all thinges their ryght names. Then is it not the good turne it self, that is nombered or delinered: like as also the honoring of God consisteth not in the slaughter of beastes, bee they neuer so fat and glistering with Gold: but in the deuout and ryght meening of the woorshippers. Therfore are good men religious, though they offer but Bran in Earthen

then vessells: wheras on the otherside, euill men escape not the blame of vngodlinesse, though they imbrewe the Altars with neuer so much blud.

¶The.viii.Chapter.

F good turnes consisted in the thinges, and not in the very will of weldooing: thã should they bee so much the greater, as the thinges be greater which wee receyue: but that is not so. For oftentymes wee bee most beholden too him that gaue vs smal thinges, howbeit with greate good will: that with his hart did match the welth of Kinges: that gaue but little, howbeit gladly: which forgate his owne pouertie, too releeue myne: who had not only a good will, but also a desyrousnesse too help mee: who thought himself too receyue a good turne, when he did one: who gaue without myndyng too receyue, and receiued as though he had not giuen: who both sought, and also preuentes occasion too doo mee good. Contrariwise, vnacceptable (as I sayd) are the thinges, eyther that bee wrong out, or that slip from the bestower, seeme they neuer so greate in the dede dooing, or in the outward apparance. And much more welcome is the thing that is giuen quickly, than the thing that is giuen with full hand. It was a small thing which that man bestowed vppon mee: but he was able too doo no more. Agein it is a greate thing that this man gaue mee: but he cast douts but he made delayes: but he syghed when he gaue it mee: but he gaue it disdeinfully: but he blazed it abrode, and he ment not too please him too whom he gaue it: he gaue it too his owne vayngloze, and not too mee.

¶The.viii.Chapter.

T such tyme as manie men (eche one according too his abilitie) offered manie thinges vnto *Socrates*: Aeschines being a poore scholer of his, said: Syr, I fynd nothing of sufficient worthinesse too bestowe vppon you, and by that meanes I feele myselfe too bee poore. Therfore I giue vntoo you the only thing that I haue, euen myself. This present, such as it is, I pray you take in good woorthe: and consider that wheras others haue giuen mutch vntoo you, they haue left more too themselues. To whom *Socrates* answered: And why is not the gift that thou haste giuen mee greate, as well as theirs? vnlesse perchaunce thou thinke thy self little woorth. I will doo my indeuer therefore, too restore thee too thyself, better than I receyued thee. In this gift, *Aeschines* surmounted the mynd of *Alcibiades* matched with equall riches, and also the bountifulnesse of all the the welthy yoong men.

¶ The.ix. Chapter.

You see how the hart may fynd wherwith too bee liberal, euen in the vtter distresse of pouertie. He seemeth too mee too haue sayd thus: O fortune, thou hast woonne nothing by making mee poore. For I will neuertheless fynd out a gift meete for this man: and bycause I cannot giue him of thyne, I will giue him of myne owne. And there is no cause why yee should thinke he made small account of himself: he gaue himself in exchaūge for *Socrates*. Like a wittie fellowe, he foūd the meanes how too win *Socrates* too himself. We must not haue respect how greate thinges bee: what maner of persone he is that giueth them. Some fineheaded felowe graunteth accesse euen vnto such as are vnmeasurable crauers, and feedeth their importunate desyres with faire words, mynding not too help them at all in deede. Buh yit worse is he too bee liked of, who being churlish in speeche, and sowre in countenance, vttereth his

his cace with disdeine. For men doo both fawne vp pon him that is in prosperitie, and also enuye him: yea and they hate him that dooth but as themselues woold doo, if they could. Some men, bycause they haue dishonested other mens wiues, (and that not priuely but openly) are content too lend their owne wyues vnto o ther men. If there bee anie man that wil not suffer his wyfe too setfooth hirself too sale in hir Coche, and too bee iaunced from place too place as a gazingstock for all men too toote at: he is a Rudesbie, a Cloyne, and a cankred Carle, yea and a hatingstocke among greate Ladies. If there bee any that hath not blased himself by some louer, or lent his Ring too another mannes wyfe: him doo the braue Dames call a Hodipeake, a sorie Leacher, and a singlesoald loner. Heeruppon commeth it too passe, that whoredome is counted honest wedlocke: and in the opinion of vnwyuing Bachelers, noman hath wedded a wife, but he that hath inuegled hir from hir Husbond. Furthermore, they onewhyle striue to waste whatsoeuer they can rap and rend: and anon with like couetousenesse they stryue as fast too scrape toogether agein the thinges they haue scatered. They set all at six and at seuen, disdeyning other mennes pouertie, and dreading their owne; and as for other harme, they feare none. They spare no wrong, but make hauocke of the weaker sort, and keepe them vnder with force and feare. For, that Prouinces are pilled, and Offices chopped and chaunged with louing and boding from man too man: it is no wonder, considering that by the Lawe of al realmes, a man may sell that whiche he hath bought.

¶ The. x. Chapter.

BVT the matter itself hath prouoked mee too raūge further than I thought too haue doon. Therfore let vs soend it, as the blame lyght not altogether vppon our present age. This haue our Fathers complayned of, this complayn wee of, and this shall our posteritie complayn of: that good behaupour is subuerted, that lewdnesse reigneth, and

that the world decaying into all kynd of wickednesse, groweth euery day worse than other. Notwithstanding, these thinges keepe at one stay, and shall keepe with small odds vnder or other, like the waues of the Sea, which the Tyde at his flowing bringeth further in, and at his ebbing drayweth back ageine too the vttermost pointes of the shore. One whyle men shall sinne more in whoredome than in other vices, and chastitie shal haue no stay of hirself. Another whyle outrageous feasting shall florishe, and the Kitchin shall most shamefully deuour mennes liuinges. Another whyle the world shalbee giuen too ouermuch curiousenesse of apparell and regard of beautie, bewraying in the bodie the deformitie of the mynd. In another age inordinate libertie shall turne too malapert behauour and flat Ruffianrie. Otherwhyles men shalbe set wholly vppon crueltie as well publikly as priuately, and shall go toogither by the eares like madfolk, wherby al Religion and ryght shalbee confounded. The tyme will come that Drunkennesse shalbee had in estimation, and it shalbee counted a vertew too quaffe much wyne. Ayres continew not alwayes at one stay, but are euermore fleeting and at warre among themselues and in turmoyling doo heaue out one another by turnes. And yit for all that, wee may alwayes sing one song of ourselues: naught wee are naught wee were, and (loth I am too say it) naught wee shalbee. The world shall neuer bee without Murtherers, Tyrantes, Theeues, Whoremoongers, Extorcioners, Churchrobbers, and Traytors. Beneath all these were an vnthankfull persone, sauing that al these proceede from a thankelesse mynd; without which there hath not lyghtly growen anie greate mischeef. On thyne owne part eschew thou the committing of this, as the greatest fault that can bee: but if another man commit it, beare with it as a lyght offence. For, all the harme that thou canst receyue by it, is but the losse of thy good turne. But the best of it, (which is, that thou hast bestowed it) remayneth whole vnto thee. Nowthen, like as hæde is too bee taken that we bestow our benefites, specially vppō such as wilbee thankfull for them: so must wee bestowe and doo some good turnes,

euen

euen where wee haue no good opinio at al; not only although wee mistrust that they wilbee vnthankfull hereafter, but also though wee knowe them too haue bin so before. As for example. If I can saue a thankelesse mans childzen from some great daunger, and restore them too him without inconuenience too myself: I shalnot sticke too doo it. As for a woorthie man, I shall defend him with the losse of my blud, and hazard myself too doo hym good. Also if I can saue an vnwoorthie man from robbing by rapsing hew and krye: it shall not greeue mee too auoord him my voyce too doo him good, byeause he is a man.

The.xi.Chapiter.

IT followeth that wee declare what benefytes are too bee bestowed, and how. First let vs bestowe suchas bee needfull, secondly suche as bee profitable, thirdly sucheas are acceptable, and in any wyse durable. But wee must begin at suche as are needfull. For thinges that concernelyke or liuing, doo touche a mannes mynd otherwyse than the thinges that doo but garnishe, or furnishe him. A man may well make lyght account of the thing that he may easly forbeare, of whiche it may bee sayd, I passe not for the hauing of it, I am cõtent with that whiche I haue of myne owne: yea, and when a man can fynde in his harte, not onely too sende backe the thing that he receyueth, but also too cast it away. Of thinges that bee needfull, somme chalenge the cheef roome, without whiche wee cannot liue: Somme chalendge the second roomee, without whiche wee should not liue: and somme the thirde roome, without whiche wee would not liue.

Of the first sort bee suche as theis: too bee relcewed out of the handes of enemies, from the crueltie of Tyrauntes, from arreignement, and from the lundrie and vncertaine perilles that besiege mannes lyfe. From whicheseuer of theis thinges wee rid a man, the greater and terribler it is; the more

thanke

thanke shall wee win. For it commeth alwayes in their mynde, from how greate miseries they were deliuered, and the feare that went before, is an aduaunceing of the good turne that ensueth. Yet notwithstanding, wee must not therefore vse the lesse haste in sauing of a man, than wee can, too the ende that feare may make our good turne of more weight. Next vntoo theis, are the thinges without whiche wee may in deede liue: howbeeit in suche wyse as a man had leuer bee dead: as libertie, Chastitie, and a good mynd. After theis wee may place the thinges that are deere vntoo vs by reason of Alliaunce, kinred, customme, and long acquaintance: as children, wyues, howsehold and suche other thinges, whiche the mynd hathe so neerly alyed too it self, that it esteemes it agreater greef too bee pulled from them, than too dye. Then followe profitable thinges, whiche haue sundrie and large grounds too woorke vppon. Of this sort is monnye, not superfluous, but orderly prepared for necessarie vses. Of this sort also is Honour, and the proceedinges of them that seeke too clymbe hygh: for of all profites, the best is to profit a mannes self. As touchyng the thinges that serue but for delyght, there is greate store of them. In theis wee must indeuer, that they may bee acceptable for their opportunitie, that they bee not comon, but such as feawe haue had, or feawe haue within that tyme; or suche as though they bee not precious of their owne Nature, may becomme acceptable for the season or place of them. Let vs consider what may doo moste pleasure when it is offered, and what may oftest comme too hand with him that shall haue it, so as it may stand vs in sted as oft as it is with him. In anye wyse let vs beware, that wee send not vnfit presentes: as huntingeawe too a woman or an old man, or bookes vntoo a Cloyne, or Nettes too one that is giuen too studie and learnyng. Likewyse wee must looke about vs on the contrarie part, that when wee mynd too send acceptable thinges, wee send not suche thinges as maye note a mannes disease: as wyne to a drunkard, or Poticarie ware to a sikly man. For the thing becommeth a Cozzie, & not a Courtezie, wherein the disease of the receiuer is noted by it.

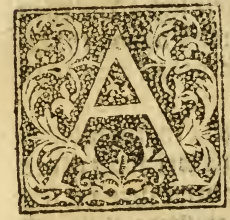
¶ The

The.xii.Chapiter.

IF the choyce of giuing bee in our owne power, wee must cheesly seeke durable thinges, that our giftes may not dye ouer hastely. For feawe are so thankfull as too thinke vppon a thing that they haue receiued, when it is out of their sight. But euen thankleese persones stumble vppon the remembraunce of a gift, when they see it before their eyes, so as it suffereth them not too forget it, but presenteth and offereth vntoo them the giuer of it. And truely so muche the more durable thinges must wee seeke too giue, because wee must neuer putt the receiuer in mynd of them. Let the verie thyng it self reuyue the remembraunce of it that was vanishyng away. I had leuer giue siluer wrought, than coyned: and I had leuer giue Images and pictures, than apparell or a thing that will soone bee worne out. Feawe thinke them selues beholden for a thing when it is once gone. But there bee many that neuer mynd thinges giuen, longer than they serue their turne. Therefore if it bee possible, I willnot haue my gift consumable. Let it abyde with my freend, let it sticke by hym, let it liue and dye with hym. None is so foolishe as too neede warning, that he should not send swoordplayers, or baytingbeastes too him that is gone out of office: or that he should not giue Sommergarmentes to weare in Winter, or Wintergarmentes too weare in the hoate Sommer. In bestowing benefytes, lett a man followe comon reason. Let him obserue tyme, place, and person. For somme things are acceptable or vnacceptable, according too their tymes. How much more thankfworthy is it, if wee giue a man the thing he hathe not, than if wee giue him that wherof he hath store? Or a thing that he hath long sought and could not fynd, than a thing that is too bee had everywhere? Let presentes bee, not so muche costly, as rare and geson: and such as may bid themselues welcomme euen vntoo a riche man: Like as comon Apples which within feawe dayes

after wilnot bee wooꝛth the eating, are well liked when they comme moꝛe tymely than other frutes doo. Also it can not bee that suche thinges should bee vnesteemed, as either none other man hath giuen them the like, oꝛ as wee ourselues haue not giuen to others afoꝛe.

¶ The.xiii. Chapter.



T suche tyme as *Alexander* King of *Macedonie* tooke vppon him aboue the state of a man, because he had conquered the East: the *Corynthians* sent their Ambassadoꝛs to reioyce with him of his good successe, and offered too make him Loꝛd of their Citie. When *Alexander* lawghed at this kynd of Courtesie: Wee neuer (qꝺ one of the Ambassadoꝛs) gaue anye man the pꝛotection of our Citie, saue you and *Hercules*. Then toke he willingly the honoꝛ that was offered him: and intertepning the Ambassadoꝛs with feasting and all other kynd of royall Courtesie, began to think with himself, not what they were that gaue him this honoꝛ, but what he himself was too whom they had giuen it. And being a man giuen all too glozie, (wheꝛof he knew neyther the nature noꝛ measure) in folowing the footesteppes of Liber and *Hercules*, (yea and not staying there where they left of,) he turned his eye from the giuers, too him with whom they had matched him in honoꝛ. As who woold say, that bycawse he was matched with *Hercules*, he had alreꝺye gotten vp too heauen which he had appꝛehended in his owne vayne imagination. Foꝛ what likenesse was there betweene *Hercules* and this mad yoong spꝛingald, whom pꝛospeꝛouse rashnesse serued in stede of valeantnesse? *Hercules* winning nothing too himself, traueled ouer the whole woꝛld, not conquering it, but setting it at libertie. Foꝛ what could he win, that was an enemye too the euill, a defender of the good, and a pacifyer bothe of sea and Land? But *Alexander* was from his chyldhod a Robber, a waster of Countries, a destroyer of his freends as well as of his foes, and such a one as made it his

cheef

cheef felicitie too be a terror too all men: forgetting that not only the fearcest, but also euen the cowardlyest beasts are feared for their hurtfull poyson.

The fourthtene Chapter.

Ow let vs returne again too our purpose. The benefyte ỳ is bestowed vppon euery man without exception, is bestowed vppon noman. Noman thinks himself beholden too an Inkeeper or too him that keepes an ordinarie table, for his interteinement. neyther dooth anye take himself for a bidden gwest, too him that maks a common feast. wherof it may bee sayd, what hath he bestowed vpp̃ mee? marie euen as he bestowed vppon this man whom he was scarce acquaynted with, or vppon that man that is his vtter foe yea and perchaunce a verye barlet. What? did he think me a woorthie persone? no, he did it but too fede his owne humor. looke what thow wooldest haue well accepted, that make thou gez̃. Who can abyde too bee cloyd with any thing? Let nom̃ so conster theis woords as though I went too restrein liberalitie, and too reyne it backe with a rowgh bit. Let it goe at as large scope as it listeth: but let it go, & not gad. A m̃ may giue in such wyse, as although a nomber receiue all of one thing, yet euerym̃ shal think himself too bee made more account of than ỳ rest. Let euerym̃ haue some familiar token, wherby he may conceyue opinion, that he was bettter accepted than others. Let him say, I haue receyued the same thing that he did: but myne was vnrequested. I receyued the same that he did: but in shorter tyme, wheras he had deserued it lõg afore There are that haue the same thing: but not giuen with like woords, nor w̃ like courtesie of the bestower. He obteyned it by intreatance: but I was intreated too take it. This man receiued as well as I: but he is able too requyte it eassy, and he is such a one as his age and lacke of children promise greate things.

Although he gaue vs all one thing: yet was his gift greater too mẽwards, bycause he gaue where there is no hope too receiue. Like as a courtizane so imparteth hirself vntoo many louers, as none goeth away without some signe of hir kynd hart: euen so he that purposeth too haue his good turnes well liked, deuyseth bothe how he may make manie beholden vnto him, and yet that eche one of them may haue some peculiar poynt, wherin too prefer himself before the residew. But I will bee no hinderer of goodddoings. The mo and the greater that they bee, the more cõmẽdacion doo they procure. Neuertheless, let discretion bee vsed. for noman can like well of the things, that are doone at all aduentures and vnaduysedly. Wherfore if anie man think vs (in giuing theis precepts) too streighten the bownds of welldooing, and not too giue it frée scope ynowgh: vndowtedly he misconstrueth our lessons. For what vertue doo wée more reuerence? To what vertue giue we more encouragement? Or too whom belõgeth it so mutch to exhort men thertoo, as vntoo vs which indeuer too stablish the societie of mankynde?

The.xv.Chapiter.

What then? Inasmuch as there is no operacion of the mynd commendable (no not although it proceede frõ a ryght intent) sauing suche as is measured by the rule of vertew: I forbid liberalitie too ronne ryot. Thẽ doth it a mã good too receyue a benefite, (euen with open handes) when reason leadeth it vntoo the woorthie, & not when euery lyght occasion and vnaduysed gẽrilhneſſe offereth it: the whiche a man may vaunt of as cleere gotten good, and thanke noman for it but himself. Termest thou them good turnes, the author wherof thou art ashamed too bee acknowen of? How much more acceptable are they, and how much more deepely sink they intoo a mannes brest

neuer

neuer too depart agein, when it delyghteth hym tōo thinke, rather of whom, than what he hath receiued: *Crispus Passienus* was woont too say, he had leuer haue some mennes iudgement than their benefyte, and some mennes benefyte than their iudgement: and he added examples. I had leuer (sayeth he) too haue the good opinion of the Emperour *Augustus*: and I had leuer haue the benefyte of *Claudius*. But I am of opinion that nomannes benefyte is too bee desyred, whose discretion is too bee misslyked. What then? was not the gift of *Claudius* too be receiued? Yis marie was it: Howbeeit as at fortunes hand, who (as men know) may byanby become euill. Why then deuyde we these thinges that are interlaced toogither? It is no good turne which wanteth the beste part of itself, that is too wit, too bee doone with discretion. Otherwise, a greate masse of Monnye (if it bee not giuen with discretion and with ryght meening) is no more a benefyte, than a Treasure.

There bee many thinges that a man may receiue, and yet not bee indetted for them.

The ende of the first Booke.

¶ The second booke of Lucius Annæus Seneca, declaring in what wyse a benefyte or good turne ought too bee bestowed.

¶ The first Chapiter.

MY verie good freend *Liberalis*, let vs consider that whiche remayneth of the former part: that is too wit, after what sort good turnes are too bee dooen. Whereof mee thinkes I can shewe a verie redie way. Let vs so doo, as wee would bee dooen vntoo. Before all, let vs doo them willingly, speedely, & without sticking. Scarce worth gramercie is the good turne, that cleaueth long too the handes of the bestower; whiche a man seemeth loth too forgo, and whiche he seemeth too depart with in suche wyse, as if it were wrested from him perforce. If there happen any delay, lette vs in anywyse beware that wee seeme not too haue cast doutes of the matter: for he that douteth, is next cousin too him that denyeth, and suche a one deserueth no thankes. For seing that in a benefite, the acceptablest thing is the good will of the bestower: he that by his long lingeryng witnesseth himselfe too bestowe vnwillingly, bestoweth not at all; But vntowardly draweth backe from him that would fayne hale him on. Many there bee that becomme liberall, because they haue not the countenaunce too say a man nay. Moste acceptable are those benefytes that are redie at hand, that comme easely, and wherin there is no stop but the modestie of the receiuer. The best poynt is too outgo a mannes desyre, and the next is too followe it. But yet is it farbetter too preuent it, before wee bee requested. For inasmuche as an honest man is out of countenaunce, and ashamed too craue: he that releaseth him that torture,

ture, dubbleth his good turnes. He that obteynes a thing by intreatance, commes not freely by it. For (as it seemed too our auncetors, who were men of verie graue consideration,) nothing is bought more dearly, than that whiche is gotten by intreaunce. Men would pray verie seeldomme, if they should pray openly: So muche had wee leuer to make our petitions secretly, and within ourselues, yea, euen too the Gods, vntoo whom wee may doo it with moste honestie.

¶ The seconde Chapiter.

IT is a sore and a heauie woorde, yea, and suche a woorde as will make a man too cast doune his head in his bosome, too say, I beseeche you sir. Wee must discharge our freend of that woord, yea, and whomsoeuer wee purpose too make our freend by our good vsage. Make he neuer so muche haste, yet giueth he too late, that giueth vppon intreatance. Therefore wee must gesse what euery man would haue: and when wee vnderstand it, wee must ease them of that moste greeuous necessitie.

Assure thyself that that benefyte dooeth a man good at the hart, and will continewe long in remembraunce, whiche meeteth a man at the halfe turne. If it bee not our hap to preuent ones requeste: lette vs cut him off from many woordes, least wee may seeme too bee sewed vntoo: and assoone as wee knowe his mynd, lette vs graunt it out of hand, and let vs shewe by our hastemaking, that wee would haue dooen it vnrequested. For like as in sickfolke the cõmyng of somme meate in dewe tyme hath brought health, and the giuing of water in season hathe remedyed the disease: Euen so, bee the benefyte neuer so meane and small, yet if it comme ridely without lingering or forslowyng of tyme, it greatly aduaunceth it self, and winneth more thanke than a costly present that is slowe in comming, and long breathed vppon.

¶ The

The third Chapiter.

NO doubt but he that dooeth so ridily dooeth it willingly. And therefore he dooeth it cheerfully, with a countenaunce agreeable too his mynde. Somme men haue disgraced their greate good turnes by counterfetting a grauitie and soberneſſe in holding their peace or speaking leiſurely, becauſe they graunted them with countenaunce of denyall. How muche better is it too matche good woordes with good deedes, and too beautify the thinges that thou performeſt, with courteous and gentle speeche? Too the end the partie may blame himſelf for being too slowe in asking. thou mayſt fynd fault with him in ſuche familiar maner as this. I am angrie with you, that whereas you wanted any thing, you haue not made mee priuie too it sooner, or that you haue troubled your ſelf too ſewe for it, or that you haue vſed any other meane than yourſelf. But for myne owne part, I am glad that it pleaſed you too trey my good will. Whatſoeuer you haue neede of heerafter, you ſhall commaund it at your pleaſure. I will beare with your baſhfulneſſe for this once.

So ſhalt thou make hym too ſet more by thy good wil, than by the thing that he came too deſyre, whatſoeuer it bee. Then is the bountifulneſſe of the giuer greate, then is his courteſie greate: when the partie that is gone from him ſhall ſay too himſelf. This day haue I made a great purchace. It dooth mée more good that I haue found him ſuch a one, than if the thing had come duble and treble too mee another way. For I ſhall neuer bee able too requite this good will of his.

The fourth Chapter.

BUt there bée many that bring their benefytes in hatred by their rough woordes and ſtately lookes, vſing ſuch language and pryde, as it would irk a man too haue obteyned the thing at their handes. Agein,

when

when they haue graunted, there folowe delayes. But truely there is no greater cozzie, than too bee dziuen too sew foz that which a man hath gotten graunt of alreadie. It is a harder matter too get a good turne out of some mennes hands, when it is graunted, than too get graunt of it; and such must bee called vppon. One must bee prayed too put him in remembrance, and another too take it vp. And so one gift is tossed throughe many mennes handes, by meanes wherof the least part of thankes redoundeth too the giuer. Foz whosoeuer is sewed vntoo afterward, muste needes bee a derogacion too the first graunter. Therfoze if thou wilt haue the perfozmance of thy good turnes accepted thankfully: thou must deale so, as they may come whole and vntasted vntoo them whom thou hast promised, without anie abatement as they terme it. Let noman haue too deale with them by the way. Foz noma can make his owne thanke of that whiche thou myndest too giue, but that he must diminish thyne.

¶ The fifth Chapiter.

Othing is moze greeuoule thā long lingering. Some can better beare a flat nay, than too bee foaded of. But it is the fault of diuers men, too delay the perfozmance of their promises throughe a fond vaingloziousenesse, least the nomber of their Suters should abate. Of which sozt are the Officers in Kinges Courtes, and suchas beare authozity about Princes, which haue a pleasure too behold the long trayne of their owne pryde, and think themselues able too doo little, if they set not out their pozt too euery man, by making them daunce attendance a long whyle. They doo nothing out of hand, they dispatch nothing at once. They be swift too doo harme, but slow too doo good.

Wherfoze assure thyself it is most trew which the Comical Poet sayeth: What? perceiuest thou not that the longer thy delay is, the lesse is thy thanke? Heeruppon come these speeches,

ches, which the gentle hart vttereth with greef. If thou doo the thing, doo it out of hand. Nothing is worth so much swet. I had leuer now too haue a flatte nay: for I am so weerie of wayting for the Benefyte, that my hart beginneth too hate it.

Can a man bee thankfull for such dealing? Like as it is a poynt of a most bitter crueltie, too prolong a mannes punishment, and a kynd of mercie too kill him out of hand, bycause speedie torment bringeth end too itself, and the tyme that goeth before execution, is the greatest part of the payne that followeth with it: euen so, the lesse whyle a good turne hath lingered, the better welcome is it. For euen in good thinges lingering is greeuouse too such as long for them. And wheras manie benefytes may remedie some mannes necessitie: he that eyther suffereth the partie too bee long martyred, whom he may dispatch out of hand, or delayeth his gladnesse: fordooeth his benefyte with his owne handes. All courtesie maketh hast, and it is the propertie of a weldooer, too doo thinges willingly and quickly. He that hath giuen slowly, and doone a man good with delay of tyme, hath not doone it with his hart. And so hath he lost twoo cheef thinges at once; that is too wit, both his tyme, and the tryall of his freendly good will. For too meene a thing slowly, is as much as not too meene it at all.

¶ The .vi. Chapiter.

IN all matters (my freend *Liberalis*) the maner how any thing is sayd or doon, is not the smallest part. Spædinesse hath much holpen, and delay hath much hindered: like as in Dartes the power of the Stæle is all one, and yet there is exceeding greate odds, whither they bee throwen by a forcible Arme, or whither they bee let slip from a lazy hand. One selfsame Swoord may both pricke & perce through: the matter is, with what force the Arme sendz it. Likewise the thing that is giuen is all one: but the maner of the giuing maketh the difference. How swæte and how precious is the gift, when he that gaue it suffered not himself too bee thanked for it, but

forgate

forgate his giuing of it by that tyme he had giuen it? For too checke a man though thou doo neuer so muche for him, or too mingle tauntes with thy good turnes, is a madneſſe. Benefytes therfore muſt not bee made bytinges, neyther muſt they be fawced with any ſowerneſſe. If there bee any thing wherof thou wouldeſt warne him, take ſome other tyme for it.

The.vii.Chapter.

Uch a good turne, hardly beſtowed by a churliſh perſon, *Fabius Verucoſius* was woont too call ſtony bread, which a hungrie bodie muſt needes take, though it bee too his peyne. *Tyberius Cæſar* being deſyred of his Nephew *Marcus Ælius* ſometyme Pretor of Rome, to helpe him out of det, bade him giue him a Bill of his Creditors names. This was no rewarding, but a calling too gither of his Creditors. When the Bill was exhibited, he wrate too his Nephewe, that he had giuen order for the payment of the Monnie. By which reprochefull admonition he brought to paſſe, that his Kinſman was neither indetted too others, nor beholded too him. Somewhat there was that *Tyberius* ment by it. I beleeue he was loth that anye mo ſhould trubble him with the like ſewte. Peraduentur it myght bee a ſpeedie way too repreſſe mens importunate ſutes with ſhame. But he that will beſtow benefytes, muſt vtterly folow a clean contrarie way.

The.viii.Chapter.

N all thinges that thou giueſt, too the intent it may bee the more acceptable, thou muſt beautifie it by ſome meanes or other. This dealing of *Tyberius*, is not too doo a man a good turne, but too take him in a trippe. And by the way, that I may ſay what I think in this cace alſo; It ſcarſly ſtandeth with

the honour of a Prince, too reward a man too shame him withall. Yet for all that, *Tyberius* could not escape disquietting by that meane that he thought too haue doone. For there were dyuers afterward, which made the same sewte vnto him: all whom he commaunded too shewe the causes of their Det too the Senate, & therbypon gaue certein summes among them. This is not a liberalitie: it is a checke: it is a poore helpe, it is a Princis almes. That is no Benefyte which I cannot remember without blusshing. I was sent too the Judge, and I was fayne to pleade my cace before I could get any thing.

¶The.ix.Chapter.

THerfore all Authors of wisdomme teache, that some benefites must bee bestowed openly, and some secretly. Openly, which are a prayse too attein: as rewardes of Chiualrie, and honour, and whatsouer else becommeth more honourable by beeyng knowen. But affor the thinges that auaunce not a mannes credit or estimation, but relæue his weakneſſe, his wãt, or his shame: they must bee giuen secretly, so as they may bee knowen too none but those that take good by them. Yea and sometymes euen he that is too bee holpen must bee beguyled, so as he may haue the thing, and yet not knowe of whom he had it.

Let not thy right hande knowe what thy left hand dooeth.

¶The.x.Chapter.

Arcesilaus (as the report goeth) hauing a poore frænd that cloked his owne powerty, which was also sik and would not bee acknowen of it, nor yet that he wanted wherwith too beare out his nædfull charges: considered how he was too bee succored secretly, and put a Bag of Gold vnder his Bolster without making him priuy too it, too the intent that the man which was shamefast too his owne hinderance, might rather fynde

the

the thing that he wanted, than receiue it. What then? shall he not know of whom he had it? At the first let him not knowe it, sith the not knowing of it is a peece of the good turne. I will afterward doo many other thinges, and I will giue hym manie thinges, whereby he may vnderstand from whēce the other came. Finally though he knowe not whence he had it, yet shall I knowe who gaue it. That is too small purpose, say you. Too small purpose in deede, if thou mynd too take Loan for it. But if thou mentest too giue it in such wyse as myght most auayle him that receiued it; thou wilt giue it frēely, & thou will desyre no mo witnesses but thy self. Otherwise thy meening is not too doo wel by him, but too seeme too haue doone well by him. But (say you) I will haue him knowe it. Then seeke you too make him your Detter. No, but I woold haue him know it. What if it bee more for his behooke, not to knowe it? what if it bē more for his honestie? what if it bē more too his lyking? will you not bee of another mynd? I tell you I would haue him knowe it. So shalt thou not keepe the man in darkenesse. I deny not but that as oft as the cace will beare it, a man may reape pleasure of the good wil of ỹ receiuer. But if he stand in nēede of helpe, and is ashamed too haue it knowen; if the thing that I bestow vppō hym shall greeue him if it be not concealed from him: I wil not make my benefite a matter of record. For why should I discouer myself too him too haue giuen it, seeyng it is one of the firste and moste necessarie Rules, neuer to vpbrayd a man, no nor neuer too Cypher it vnto him? For the Lawe of benefyting betweene men is this: That the one must foorthwith forget that he hathe giuen, and the other muste neuer forget what he hath receiued. For the ofte rehearsall of good deseruinges, dooth greatly frette and greeue the mynd.

The. xi. Chapiter.

Could fynd in my hart too krye out, as the man did that was not able too beare the pryde of a certein freend of the Empryors, whiche had saued his lyfe at such tyme as the Triumuirs proclamed traytors whō they listed. Put mee intoo Cesars hand agein, (quoth he). How oftē sayest thou too mée, I haue saued thée, I haue deliuered thee from death. If I make mention of it of myne owne frée will, it is lyfe: but if thow put me in mynd of it, it is death. If thy sauing of mee was too make a baunt of mee, I owē thee nowght. How long wilt thow leade mee abowt as a gazingstocke? how long will it bee ere thow suffer mé too forget my misfortune? In ỳ tryūph I should haue bin led about but once. Wee must neuer make woords of that which wee haue doone for anie man. He that tells him of it, demaunds it agein. But he must not bee vrged, he must not bee put in remembrance, otherwyse than by reuyuing the former benefyte by the bestowing of another: no, wee may not tell it vnto other folks. Let him that hath doone the good turne, hold his peace: and let him that receiued it blaze it abrode. For else it wilbee sayd vntoo him, as one sayd too a man that was bosting euprewhere of his good turne that he had doone: Wilt thow denye that thow haddest recōpence? and when he answered where or whē? Oftentymes and in manie places (sayed he): namely as often and in as manie places as thow hast babbled of it abrode. What néededest thow too tell it owt? what neededest thow too take another mannes office out of his hand? There is another man that might haue doone it with more honesty, vppon whose good report, this also would turne too thy prayse, that thow tellest it not abrode thyself. Thow must needs condemne mee for a churle, if thow think that noman should haue knowen it but by thyne owne reporting. Which dealing is so much too bee eschewed, ỳ if a man should make report of our benefits before our faces, wee should answer, Truly he is ryght woorthie

of

of greater benefyts, which I knowe myself more willing than able too performe. And this must be spoken, not as of one that woold set himself too sale, nor with such colorableneſſe as some mē put the things from them which they woold fayneſt drawe too them. Beſydes this, there must be added all maner of courteſie. The husbandman shall loſe that he hath sowen, if he leaue his labor at the seede. It requyreth much payne too bring the seede too harueſt. Nothing commeth too yeelding of frute, if it bee not throwly tended and husbanded from the firſt too the laſt. In like cace is it with benefyts. Can there bee anie greater than thoſe that fathers beſtowe vppon their children? Yit were all but loſt, if they should giue them ouer in their chyldhod, and not cheriſh their charge foorthou with continewall kyndneſſe All other benefits are in the same state. If yow help them not forewarde, yow loſe them. It is too small purpoſe too haue beſtowed them: they must bee ſtill cheriſhed. If thou wilt haue them thankfull whom thow makeſt beholden vntoo thee: thow must not only bee beneficiall too them, but thow must alſo loue them. Inespecially (as I ſayd) let vs not trubble mennes eares. Reherſal breedeth irkſomneſſe; and vpbrayding, hatred. In dooing good turnes, nothing is too bee eſchewed ſo much as pryde. what needeth anye high looks? what needeth anye greate woords? The thing itſelf aduaunceth thē. Vayne vaunting must bee put away. The things themſelues will ſpeake thowgh wee hold our peace. A good turne that is doone with pryde, is not only thankleſſe, but alſo hatefull.

Bee not weerie of dooing good.

The ground of all good dooing is loue from an vnfeyned hart.

¶ The .xii. Chapiter.

Cæſar gaue *Pompey* of *Affrike* his lyfe (if at leaſt wyſe he may bee ſaid too giue, which taketh not away): and afterward when he came too giue thankes for his Pardon, he offered him his left foote too kiſſe. Suche as excuſe *Cæſar*, ſay he did it not for anye pryde, but onely too ſhewe his Gilt or rather his Golden ſhooe ſet with Pearle and Precioufe ſtones.

And

And so, what dishonor was it for a noble man and a Consulles peere, too kisse Gold and Perle?

And could that Captif, borne for the nonce too chaunge the customes of his free Countrie intoo *Persian* slauerie, could he (I say) pick out no clenlyer part of all his bodie too bee kist? Thought he it a final matter that an auncient Senator, should so farre abace his honor, as too cast himself downe at the feete, in the presence of Princes, in such sort as vanquished enemies haue bin woont too couche at the feete of their Conquerors? He had found a place beneathe his knees, too thrust freedome and libertie doune vntoo. Is not this a trampling of the common weale vnder foote? In good faith (will some man say) it can make nothing to the matter, that he did it with his left foote. For it had not bin a pranke of pryde fowle and outrageouse ynough, too sit vppon the lyke of a Consulls peere in shoees of Golde and Pearle, except that like a lustie Gallant, he had also thrust his goutie Fæte into the Mouth of a Senatour.

¶The.xiii.Chapter.

The pryde of greate prosperitie! O most mischeuous folie! How happie is it too receiue nothing at thy hãd! O how thou turnest euery benefyte intoo bane! O how thou delightest too ouerdoo all thinges! O how all thinges disgrace thee, and the higher that thou aduaunceſt thyselfe, the more art thou abased! Thou shewest thyself not too know these good things wherwith thou art so puffed vp. What soeuer thow giuest, thow marrest it. Therfore I wooulde fayne wéete of thée what it is that maketh thée so careleſſe, what altereth so thy looke & coũtenance, that thow haddest leuer haue a visor than a face. Pleasaunt are the things that are giuen with a courteowse and gentle countenance, whiche when my superior gaue mee, he trymphed not

ouer

ouer mee, but behaued himself as familiarly as could bee, and made himself fellowlyke with mée, & without any glorious setting out of his gift, wayted a conuenient tyme too pleasure mée, rather vppon occasion than vppon cõstreint. There is but one way too perswade suche maner of men that they should not marre their benefites through their owne stalelinesse: namely too shewe them that their benefytes are not the greater, bycause they bee giuen with greater adoo; nor they themselues the better thought of for so dooing: but that the greatnesse of their pryde beyng fonde, causeth thinges otherwise woorthy of loue, too bee hated.

¶ The. xiiii. Chapiter.

THere are somme thinges that would turne too the hurte of the receyuer; the which it is a benefyte too deny, and not too performe. And therefore wée must rather consider the profit of the demaunders, than their desyre. For oftentymes wee couet hurtfull thinges, and wee bee not able to discerne howe noysomme they bee, bycause affection blyndeth reason. But when our passionateneſſe is well settled, and the rage of the fyrie fury that chaced away discretiõ, is throughly alayed: thẽ hate wee the mil bestowers of these hurtfull giftes. Wherfore like as we denye cold Water too sickfolkes, and weapon too such as bee in sorowe or rage; and whatsoeuer the heate of loue desyreth too vse againste it self, too suche as bee in loue: euen so muste wee continew too denye hurtfull thinges too those that earnestly, humbly, yea and oftentymes also rewfully requeſt them. It becommeth men too haue an eye, bothe too the beginning and too the ending of their benefyts and good turnes, and too giue such thinges as may like a man, not only at the receiuing of them, but also euer after. There bee manie that will say, I knowe it will doo him no good: but what should I doo? He intreateth mee, and I cannot withstand his requeſt, let him looke too himself, he shalnot blame mee. That is untrew. for he shall blame thee, and that woorthely too, when he

is come too his ryght wittes ageine, and when the fit that inflamed his mynd is ouerpast, for why should he not hate him, by whom he was furthered too his hurt and perill? It is a cruell kyndnesse too bee intreated too mischeef one. Like as it is a goodly poynt of charitie to saue men that bee euen loth and vnwilling too bee saued: so is it a fawning and courteouse kynd of hatred, too graunt thinges hurtfull too those that desyre them. Let our benefyte bee suche as the vse of it may make it still better belyked, and suche as neuer may turne too harme. I shall not giue a man monie, if I may know he will bestowe it vppon a harlot, least I bee found too bee a mayntayner of his filthie act or purpose. If I can, I shall call him from it: if not, I shalnot further his wickednesse. Whither anger driue a man too doo that he ought not, or whither the heate Ambition withdrawe him from his welfare: yet shal I not suffer him too mischeef himself, neyther shall I giue him cause too say afterward, He hathe killed mee with his kyndnesse.

¶ The .xv. Chapiter.

OFtentymes there is no defferēce betwene the pleasuringes of frēndes, and the practizes of foes. For looke what the enemie could haue wisshed, that dooeth the vnseasonable ouerkyndnesse of the frend, bothe force vntoo, and arme vntoo. And what fouler shame can there bee, than that there should bee no differēce betweene a bane and a benefate? which thing commeth too passe oueroften. Lette vs neuer giue thinges that shall redound to our owne shame. For seeing that the hyghest point of freendshyp, is for a man too sette as muche by his freend as by himself: bothe parties must bee prouided for alike. I will giue too him that wanteth, but so as I want not myself. I will succour one that is like too perishe, but so as I perish not myself. except I maie bee the borowe of somme singular persone, or of somme greate thing.

I will bestowe no suche benefyte, as I could not aske with

out

out shame.

I will neither inhaunce small thinges, nor suffer greate thinges too bee taken for small. For like as he that twitteth a man by that he hath giuen him, dooth marre the grace of his gift: euen so he that dooth but shewe, how muche he hath giuen too one that abaceth the same, dooth but commende his gift, and not vphrayd it.

Euerie man must haue an eye to his owne abilitie and power, that wee bestowe neither more nor lesse thã wee bee able.

Wee must consider the persone of him to whom wee giue. For somme thinges are too small too come from greate men: and somme are too greate for him that should receiue them. And therefore wey with thyself, the persone of either of them. When thou myndest too bestowe, examine whither the thing bee more than the giuer can forbeare, or whither it bee too little for him too bestowe: and ageine, whither he that is too receiue it, may hold skorne of it; or whither it bee more than is meete for him.

¶ The. xvi. Chapter.

Alexander being vndiscreete, and myndyng none but ouer greate thinges, gaue one a Citee. When he too whom it was giuen, measuring himself in himself, refused it for feare of being enuyed for so greate a reward, saiyng it was not agreeable too his estate: I passe not (quod *Alexander*) what becommeth thee to receiue, but what it becommeth me too giue. It seemeth too bee a noble saiyng, and yet being a kinges saiyng, it is moste foolishe. For nothing becommeth any man, in respect of himself alone. The respectes that make it comly, are what, too whom, when, why, where, and suche other, without whiche there is no reason in dooing. Proude Peacocke, if it becomme not him too receiue it, neither becommeth it thee too giue it. There is a proportionable respect of persones and degrees. And seeing that on either side, the vertew is the meane;

as well is that a fault that ouerreacheth, as that whiche commeth too shoꝛt. Well, admit it bee lawfull foꝛ thee, and that Foꝛtune hath so highly aduaunced thee, that thou mayst giue whole Citées foꝛ rewardes, in the not receiuing whereof, there was moꝛe noble courage, than in the recheleſſe gift of them: yet is there somme man too meane too haue a Citée thꝛust in too his bosomme.

¶The. xvii. Chapiter.

Cauelingin dooing good turnes.

ME of *Diogenes* sect desired *Antigonus* too giue him a Talent. *Antigonus* answered it was moꝛe than one of the Doggishe secte ought too craue. Uppon this deniall he desired a pennye. *Antigonus* answered it was lesse than became a king too giue. Suche caueling is too shamefull. He founde a shift too giue neither of bothe. In the pennie he respected his owne royaltie, and in the Talent the others beggerie: whereas notwithstandyng he might haue giuen the pennie as too a begger, and the Talent as a king. But admitte there may bee somme thing too greate foꝛ a beggar too receiue: yet is there nothing so small, whiche the courtesie of a Pꝛince may not giue with his honour. If you demaund myne opinion, I allowe the dealing of *Antigonus*. Foꝛ it is not too bee boꝛne with, that a man should bothe craue monnie, and contemne it. Thou hast vowed the hatred of monnie: it is thy pꝛofession: thou hast taken that parte too playe: and thou must playe it thꝛoughly. It is ageinst ryght and reason, that thou shouldest gather monnie vnder the glozy of begging. A man therefoꝛe must as well consider his owne persone, as the persone of him whom he myndeth too receiue. I will vse my frernd *Chrysippus* similitude of the play at the ball, whiche doubtlesse falleth too the ground, if either the sender oꝛ the receiuer misse his stroke. It dooeth then keepe his course, when it is featly tossed and turned from hand too hand on bothe sides. It behoueth the good player too strike it after one sozte, if his playfellow bee a tall man, & after another

The persones bothe of the giuer and of the receiuer must bee considered.

if

if he bee a lowe man. In like cace is it with a good turne. For except it bee fitly applied to bothe persones, as well of the dooer, as of the receiuer: it shall neither passe from the one, nor comme to the other in suche wise as it ought too dooe. If wee haue too dooe with a practized and skillull player, wee maye strike the ball the boldlyer: for howsoeuer it commeth, a redye and nimble hande will strike it backe ageine. But if wee deale with a Nouice and a learner, wee must not incounter him so roughly, nor with so full blowe, but wee must meete the Ball leysurely and softly, and as it were leade it intoo his hande ageine. The like thing is too bee dooen in benefytes. We must trayne on sommemen, and thinke it enough if they putfoorthe themselues, if they aduenture, and if they bee willing. But comonly wee ourselues dooe make menne vnthankfull, and wee like well of it that it should bee so: as who would saie, our benefites were therefore the greater, because the partie is not able too requite them, according to the maner of wranglyng gamesters, whiche finde fault with their playfellowes for the nonce, to the intent too giue ouer the game, whiche cannot bee continewed but by consent. Many are of so vntoward a nature that they had leuer lose that whiche they haue bestowed, than too seeme too haue reteined aught, they bee so proude and so skornefull. But how muche better, and how muche greater courtesie were it, too deale so as the otherside might play their partes also; and so too beare with them, as they myght bee able too shewe themselues thankfull; and too conster all thinges too the best, and too like of him that yeeldeth thankes, no lesse than if he yeelded recompence; and too behaue ones self so gently, that looke whom he hath moste bound, him he is moste willing to discharge? The Usurer is woont too bee ill spoken of, if he bee too hastie in demaunding: and as ill he spoke of, if he seeke delayes and bee slowe and loth to receiue. As well is a good turne too bee receiued ageine, as not too bee exacted ageine. He is best that giueth ridely, and neuer exacteth ageine. He that receiueth the returne of a benefyte, with like mynd as if he receiued the first gift of it: is glad that it is rendered, and yet for-

getteth in good earnest what he had deseu for the other.

¶ The .xviii. Chapter.

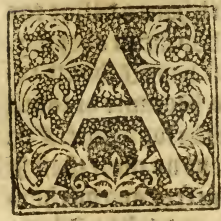
Some men not onely bestowe good turnes thankfully, but also receiue them thankfully: which is not too bee committed. For now wee will passe too the other part, and shewe how men ought too behaue themselues in receiuing good turnes. Therfore where a dewtie consisteth of twoo parties: there is required as much of ỹ one as of ỹ other. When a man hath looked what maner a one a Father ought too bee: he shall vnderstand, there remaynes as muche woorke for him, too see what maner a one the Sonne ought too bee. There be certein dewties requisite in the Husband; and no lesse is looked for in the wife. As muchas these doe require one of another, so much also doo they owe one another; and are to bee measured all by one rule, which (as *Hecaton* sayeth) is hard. For al honest thinges are hard too atteine vntoo, and so are the thinges that approche neere too honestie. For they must not only bee doone, but they must bee doone with reason. Shee must be our guyde too followe all our lyfe. All thinges both small and great must bee doone by her aduyce: according as shee counselleth, so must wee giue. The first thing that shee will teache vs, is that wee must not take at all mennes handes. Of whom then shall wee take? Too answer thee in feawe woordes, of them too whom it may beseeme vs too giue. For certesse wee ought too bee more preyse in seeking too whom wee may make ourselues debters, than on whom wee may bestowe. For although there follow none other discommoditie; (as there folowe verie many) Yet is it a greate corzie too bee in daunger too such a one as thou wouldest not. Contrariwise it is the greatest pleasure in the worlde, too haue receyued a good turne at such a mannes hand, as thou couldest fynd in thyne harte too loue, euen after he hath doon thee wrong. But for a man too be driuen too loue him of whom he hath no liking; it is too an honest and shame-

fast

fall mynde, the greatest miserie that can bee. I must alwayes put you in remembraunce, that I speake not of perfect wyse men: which lyke whatsoeuer they ought too doo, which haue their willes at cõmaundement, which bynd themselues wherunto they liste, and performe whatsoeuer they haue bounde themselues vnto: but of vnperfect men, which haue a desyre too folowe honestie, but their affections are stubborne in obeying. Therfore he must bee a chozen man, at whose hand I should receyue a benefyte. And truely I ought too bee more heedfull too whom I indette my self for a benefyte, than for monie. For too him that lendes mee monny, I must paye no more than I haue taken: and when I haue payd it, I am free and discharged. But vntoo the other I must pay more: and when I haue requyted him, yet neuertheless I am still beholden to hym. For when I haue requyted I must begin new agein, & freendship warneth mee too admit no vnworthie persone. So is the Law of benefites a most holy law, wheroutof sprinketh frendship. Some man will say, It lyes not alwayes in myne owne power too refuse: I must sommetyme take a good turne whither I will or no. A cruell and testie Tyraunt profers mee a gift, & if I refuse it, he wil thinke I hold skorne of hym. Shal I not take it? Put the same cace of a Murderer or a Pyrate, as of a Tyrant that hath a murdering and theeuish hart: what shall I doo? He is not worthie that I should bee beholden too him. When I say thou must make choyce too whom thou wilt bee beholdē; I except force and feare, in whose presence choyce hath no place. If it bee free for thee, if it bee at thine owne discretion too take or refuze: then aduize thyselfe what to doo. But if constreint barre thee of thy libertie, thou must understand that thou dooste not receiue, but obey. Roman is bound by the receyuing of that which he might not refuse. Wilt thou know whither I bee willing or no? then set mee at liberty too bee vnwilling if I list. But what and if he haue giuen thee lyke? It makes no matter what it bee that is giuen, except it bee giuen willingly too one that is willing too haue it. Although thou haue saued mee, yet art thou not therefore my Sauiour.

our. Poyson hath some tymes healed a man; and yet is it not therefore counted a wholsome thing. Somme thinges doo a man good, and yet they bynd him not.

¶The. xix. Chapter.



Certein man that came too kill a Tyrant, happened too launce a Byle of his with his Sword: and yet the Tyrant kund him no thank for his curing of that thing by hurting him, which the Surgiõs were afrayd too sette hande vntoo. You see there is no greate weight in the deede it self. For he seemeth not to haue doone him a good turne, which did it with purpose to haue doone him harme. For he may thank chaunce for his good turne, & the man for his harme. I sawe once a Lyon in the round Listes, which knowing one of the condemned men that had bin his Keeper afore tymes, defended him from the assaultes of the other beastes. Was not this Lyons help a benefyte? No verely, bycause the Lyon neyther had will too doo it with al, nor did it of purpose to doo good. Looke in what case I put the wyld beaste, in the same put thou also the Tyrantqueller. For both he and the beast gaue lyke, and yet neyther he nor the beast did a good turne, bycause that too bee cõpelled to receiue a good turne, is no good turne in deede. It is no benefyting too make a man beholden whither he will or no. For first thou must giue mee free libertie of myself, and thẽ offer mee thy good turne.

The. xx. Chapter.

It is woont too bee a question concerning *Marcus Brutus*, whither he ought to haue accepted his life at *Iulius Cæsars* had, seeing he iudged *Cæsar* worthy of death. What reason led him to kill him, I will declare another tyme. For although in all other thinges he were a noble man: yet in this

cace mee thinkes he was farre ouershot, and behaued not himself according to the disciplyne of the *Stoikes*, inasmuchas he either feared the name of a King, wheras the best state of a cammon weale is vnder a ryghtfull king; or hoped for freedomme where there was so greate reward both of souereintie and slauerie; or imagined that the Citie might be brought backe agein too her former state, when she had lost hir former condicions, or that indifferencie of Iustice might continew and Lawes stand in force, where he had seen so many thousand men fighting, too whither partie they should becomme slaues. But how quyte had he forgotten the natnre of the world, or of his owne Countrie, whiche beleeued that if one were dispatched, there were no mo of the same mynde; seeing that after so many kinges slayne by swoord and lyghteninges, there was yet stil a *Tarquyne* too be found? Yet for al this, *Brutus* myght haue taken lyfe at *Cæsars* hand: but he should not haue accepted such a one for his father, as had wrongfully purchased that power too doo him good. For he saues not a man, which killes him not: neyther dooth he benefyte him, but dismisse him.

The. xxi. Chapiter.

This may rather come in question, what a prisoner should doo, when a man of filthie life and slaunderouse tung profereth too paye his Raunsome for him. Shall I suffer myself too bee saued by a varlet? And when he hathe saued mee, what thank shall I yeeld him: shall I liue with a ribawd? no. Shall I not liue w̄ my Raūsomer? no nother. What will you haue mē to doo then? I will tel you. Suē of any such persone I may take mony too pay for ꝑ raūsome of my life. And I take it as a thing lent, but not as a benefyte. I will pay him his monye agein; and if occasion serue that I may saue him in daunger, I will saue him also; but as too loyne freendship with him, which matcheth like too like, that will I not doo; neyther will I account him as my Sauyour; but as an vsurer, too whom I

We must not receiue too the hinderāce of the giuer.

knowe I must restore that which I haue receyued. Some man is worthie too haue a benefite receiued at his hand, but it will hurt him if he giue it: therfore shal I not take it. As for example, as he is redy too doe mee good, too his owne hinderāce, yea or also too his owne perill, (as peraduenture he is willing too defend mee at the Barre; but by his standing in my defence he shall picture himself the kinges displeasure): now were I his enemie, if I should not doe that whiche myght bee doone with his moste ease, it is too wit, if I should not stand too myne owne perill without him, seing he would hazard himself for my sake. *Hecaton* putteth this fond and tryfling example of *Arkesilaus*, whom he reporteth too haue refuzed monnye that was offered him by a mannes sonne vit vnder yeeres of discretion, least the chyld might haue ronne in the displeasure of his nigardly father. What thing did he woorthie of prayse? That he receiued not stolne goodes? and that he had rather not too receyue than too bee driuen too restitution? Not too receyue other mennes goodes, was a poynt of frayednesse. But if wee want an example of a noble mynd, let vs looke vppon that woorthie myght *Gracinus Iulius*, whom *Caius Cæsar* slew, for none other offence, but bycause he was a better man than it is expedient that anie should bee too a Tyrant. At such tyme as this *Gracinus* tooke monye of his freendes that made a contribution towardes his charges of certein gamminges: one *Fabius Persicus* sent him a greate somme of monnie, but he would in no wyse receiue it. And when his freendes hauing respect too the gift and not too the giuer, found fault with him for refusing it: shall I (quoth he) take a benefyte at the hand of him, whō I would not voutsafe too pledge in a cup of drinke? Likewise when one *Rebilus*, a Consulles peere, but yet of thesame stampe that *Fabius* was, had sent him a greater summe, and was verie importunate vppon him too receiue it: I praye you pardon mee (q he) for I haue taken none of *Persicus*.

¶ The xxii. Chapter.

Whither

After what maner benefites are to bee receiued.

WHither was this a receiuyng of giftes, or a chooʒing of Senatoʒs? When wee thinke it meete to receiue, lette vs receiue cheerfully with apparaunce of gladneſſe, and let the ſame bee manifeſt too the giuer, that he maie reape preſent frute thereof. For it is a iuſt cauſe of gladneſſe, too ſee a mannes frend glad; but it is a iuſter cauſe too haue made him glad. Let vs ſhew that wee accept the thing thankfully, by powring out our affections; and let vs witneſſe it, not onely in his heeryng, but alſo euerywhere. He that hath taken a good turne thankefully, hath payed the firſt paiment of it.

The. xviii. Chapiter.

SOmme will not receiue a good turne but in ſecret, ſhunnyng too haue any manne as witneſſe, or priuie of it: You maye bee ſure ſuche men meeſne no good. Like as the beſtower muſt byring his benefite to ſartooth too knowledge, as it maye delighe him on whom it is beſtowed: ſo he that receiues it muſt make others priuie to it. Looke what thou art aſhamed too owe, that receiue thou not. Somme giue thankes by ſteith and in a corner, and in ones eare. This is not ſhamefaſtneſſe, but a lothneſſe too bee acknowen of it. That man is vnthankfull, whiche giueth thankes in hudther mudther. Somme man would bee owe monnie, and yet neither make the Byſkees nor the publik Notaries priuie too it, nay yet giue bill of their hande. Ye like ſort deale they, whiche indeuer too keepe from all mennes knowledge, the good turne that is beſtowed vpon them. They bee loth too blaze it abrode, becauſe they would bee ſayd too haue compaſſed it by their owne conniyng, rather than by any other mannes helpe. They ſeldome vſe any countenaunce too thoſe that they are beholden too for life or preferment: and while they ſhunne too bee counted baſſgers vppon other mennes ſleeues, they ronne into the reproche of

vnthankfulnesse, whiche is woorse.

¶ The .xxiiii. Chapiter.

Therfomme speake woorst of them that deserue beste. A manne may more safely doo some men a displeasure, thē a good turne. For they seeke too proue themselues nothing beholden too men, by hating them. But wee ought too labour for nothing more, than that the remembraunce of good turnes, may alwayes sticke fast in our myndes: which must bee newe burnished from tyme to tyme, because none can requite a good turne, but he that beareth it in mynde, and the verie bearing of it in mynde is a requitall. A man must receiue neither squeimishly, nor vnderlinglike and basely. For he that is negligent in the first taking, when all good turnes like men best because of their newnesse: what will he doo when the first pleasure of it is ouerpast?

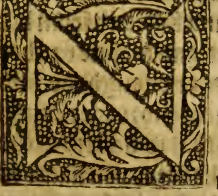
One takes a good turne skornefully, as though he would say, In good faithe I haue no neede of it, but seeyng thou art so greatly desirous, I am cōtent thou shalt vse my pacience. Another takes it reckelesly, so as he leaues the bestower in doutte, whither he perceiued it or no. The third scarce openeth his lippes, and plaies the churle more than if he had hild his peace. A man must speake out earnestly according to the greatnesse of the matter: and he must knit it vp with suche woordes as theis: You haue made mee beholden too you more than you are aware of. (For there is noma but he is glad too haue his good turne extend with the furthest.) you knowe not how much you haue doone for mee: but I assure you, it is much more than you take it too bee.

He requyteth out of hād, which chargeth himself thus. I shal neuer bee able too requyte your freendlinesse. But surely I will neuer cease too reporte euerywhere that I am not able too requite it.

¶The.xxv.Chapiter.

Vrnius did not in any thing more purchace himself the fauour of the Emperour *Augustus*, and win him easie too grauut him other thynges, than that when he had gotten his fathers pardon, who had takē part with *Antonie* ageinst *Augustus*, he saied: This one wrong doo I receiue at thy hand O *Cæsar*, that thou hast dealt in suche wise with me, as I must liue and dye vnthankfull. What so greate signe of a vnthankfull mynde can bee, as by no meanes to satisfie a mannes self, ns nor yet too conceiue any hope that euer he shalbee able too come neere the requityng of a good turne? By this and suche other kynde of speeches let vs so deale, as our good will maye not lye hidden, but bee disclosed and come too light. Yea, and though woordes cease: yet if wee bee mynded as wee ought too bee, the conscience will bewraye it self in our countenance. He that purposeth too bee thankfull, myndeth requityng as soone as he receiueth. *Chrysippus* saieth he ought too bee disposed, like one that hath put himself in a redinesse too ronne for a wager, and standeth within the listes, waityng for his tyme to step forward at the sounde of the Trumpet. And surely he had nēde of greate swiftnesse, and greate inforcing of himself, that should ouertake him that is gone afore him.

¶The.xxvi.Chapiter.



Now is it too bē seene what thing maketh men vnthākfulmost. It is either the ouerweenyng and ouerlikyng of themselues, and of their owne thinges, a fault ingrefted in mannes Nature: or it is couetousnesse, or els it is Enuie. Let vs beginne at the first. There is no man but he is a fauorable Judge in his owne cace. Hereuppon it commes to passe, that he thinkes he hath deserued al thinges, and taketh himself too

What thyng maketh men vnthankfull moste.

too bee bounde to noman, supposing himself not too bee esteemed accordyng too his worthinesse. He gaue mee this (saieth he): but how late, and after how muche trauell? How many mo thinges might I haue obteined in the while, if I had fawned vpon suche a man, or suche a man, or if I had sought myne owne profit? I looked not for this. I am made a rascall. Could he beteeme mee no more than this? It had bin more honestie too haue quite ouerslipt mee.

The. xxvii. Chapter.

Neus Lentulus the Soothsaier, the greatest example of riches that euer was seene, before suche tyme as his Frankinges made him poore, (for he sawe* Fower thousande *Sestertia* of his own. I spake properly in so saying, for he did no more but see them) was as dul of wit, as weake of courage. For although he was exceeding couetous: yet did he vtter his monnie faster than his woordes; so farre was he too seeke what too say. Whereas this man owed all his aduauncement too the Emperour *Augustus*, vntoo whom he had brought nothing but beggerie, distressed vnder the title of Nobilitie: being now become cheef of the Citee, bothe in monnie and fauour; he was woont oftentymes too make his moane too the Emperor, that he was drawen awaye from his studie, and that all that euer the Emperor had bestowed vppon him, was nothing in comparison of his losse, by giuing vp his studie of Eloquence. And yet emong other thinges, the Emperor *Augustus* had doon this for hym also, that he had deliuered him from being mocked, and from his vaine labour. Couetousnesse suffereth not any manne too bee thankfull. For whatsoeuer is giuen, is neuer enough too him that gapeth for more. The more wee haue, the more wee couet, and much more eagre is the couetousnesse that is buzied in the raking togither of greate riches: like as the force of a flame is a thousande tymes feercer, according as the fire is the greater that it blazeth out of. Also after the same sorte, Ambition suffereth

* That is twenie hundred thousande pounde ster. yng.

reth not any manne too reſt within the meaſure of that honour, whiche heretoofore he would haue bin aſhamed too haue wiſhed. Noman giueth thankes for a Tribuneſhip, but grudgeth that he is not aduaunced too a Pretorſhip. Neither thinketh he the Pretorſhip worth gramercie, if he comme not too the Conſulſhip. Neither will the Conſulſhip ſuffize him, if he haue it not more than once. Ambition ſtalketh ſtill forward, and neuer perceiueth when he is well, becauſe he neuer looketh frō whēce he came, but alwaies whither he would. A more behement and perſing maladie than all theſe is Enuie: whiche vexeth vs with making of comparifons. He beſtoweth this vppon mee (ſayeth Enuie) but he beſtowed more vppon him, and more ſpēdily vppon that man. Thus weyeth he no mannes cace but his owne, and fauoureth himſelf againſt all men.

¶ The .xxviii. Chapiter.

HOw much playner dealing, and how much more wiſdomme were it, too aduaunce a good turne receiued, and to conſider that noman ſettes ſo much by onother, as euery man ſettes by himſelfe.

I ought too haue had more at his hand, but it was not for his eaſe too forbeare any more. There were many other too bee rewarded at his hande as well as I. This is a beginning; Let vs take it in good worth, and toll him forewarde by accepting his good will thankfully.

He hath doone but a little at once: he will doo it the oftener. He hath preferred that man before mee, and mee before many others. That man is not able too matche mee in vertue courtly behauior, but yet hath he his peculiar grace. By grudging I ſhal neuer make myſelf worthy of greater benefites: but I may make myſelf vnworthy of thoſe ỹ I haue alredie. There was more giuen too thoſe lewde vnthriftes. What is that too mee? how ſildome dooth fortune vſe diſcretion? We dayly complayne that euill men bee luckie. Oftentymes the

Dayle

Hayle that ouerpassed the groundes of the wooyst folke, hath striken the Coyne of the best. Euery man must hold him to his Lot, as well in receyuing of freendshippe as in other thinges. There is no benefyte so perfect, whiche enuy can not nip: noy no benefite so skant, whiche a good accepter may not inlarge. There shal neuer want causes of complaint, if a man looke vpon benefites on the wooyse syde.

¶ The .xxix. Chapter.

The vnthankfulnesse of men towardes God.

SEE howe vnindifferentlye Gods giftes are esteemed, euen of some that profesſe wisdomme. They fynd faulte that wee bée not as bigge bodyed as Elephantes, as swifte of foote as Hertes, as light as Birdes, as strong as Bulles: that beastes haue substancialler hydes than wée, that the falow Déere hath a fairer heare, the Beare a thicker, the Beuer a softer: that Dogges excell vs in smelling, Aegles in seeing, Rauens in long liuing, and diuers beastes in easie and happie swimming. And whereas nature suffereth not certein thinges to ioyne toogither in one, (as, that swiftnesse of bodye should bee matched with equall strength: they call it an iniurie, that man is not compounded of diuerse and disagreable properties: and they blame the Gods of neglecting vs, byeause they haue not giuen vs perfect health, inuincible strength and coyage, and knowledge what is too comme. Yea and they scarce refreyne themselues from rushing into so shameleſſe impudencie, as too hate nature foy making vs inferiour too the Goddes, and not felowes with them and full as good as they. How much moye meete were it foy vs too returne backe too the beholding of their so many and so great benefites, and too yeeld them thankes, that it hat pleased them too allot vs the second roome in this most beautiful house, and too make vs Loyds of all earthly thinges? Is there any comparison betweene vs and those beastes

beastes wherof wee haue the souereintie? Whatsoeuer is denyed vs, could not be giuen vnto vs. And therefore whosoeuer thou art that doost so vndervalew mannes Lot, bethinke thee how greate thinges our souerein Parent hath giuen vs: how much stronger creatures wee bring in subiection, how muche swifter creatures wee ouertake, and how there is no mortall thing exempted from our power. Consider how many vertues wee haue receiued, how many artes, and what a mynd, whiche perceth through all thinges euen in the same instaunt that it setteth itself vntoo them, being more swift than the planettes, whose courses it foreseeth many hundred yeeres before they come too passe. Finally marke what plentie of frutes, what abundance of riches, what store of all thinges heaped one vpon another bee bestowed vppon vs. Well: Take the vew of all thinges, and bycause thou canst fynd no one whole thing that thou haddest leuer bee: picke out suche seuerall thinges as thou wouldest wish too bée giuen thée out of them al. So when thou hast well weyed the louingkyndnesse of nature, thou shalt be forced too confesse, that thou wart hir Dealing. And so it is in deede. The Gods immortall haue loued vs and doo loue vs most deerly: and (which is the greatest honour that could bee giuen) they haue placed vs next vnto themselues. Greate thinges haue wee receiued, and greater we could not take.

How greatly manne is beholden too God for his benefites.

¶ The .xxx. Chapiter.

THese thinges (my freend *Liberalis*) haue I thought requisite too bee spoken, both bycause it behoued mée too say somewhat of greate benefytes when wee were talking of small benefites: and also bycause the boldnes of his horrible vice floweth frō thence into all other thinges. For vntoo whom will he become thankfull, or what good turne will he esteeme greate or worth the requyting, which despyseth the hyghest benefites? Too whom will

Vnthenkfulnesse too God breedeth vnthankfulnesse towardes mē.

will he think himself beholden for his lyfe, which denyeth himself too haue receiued lyfe of the Goddes, to whom he prayeth dayly for it? Whosoeuerthen teacheth too bee thankfull, dealeth with the cace both of men and Gods; too whom, notwithstanding that they neyther want aught nor couet aught, wee may render thankefulneſſe neuertheleſſe. There is no reaſon why any man ſhould lay the blame of his thankleſſe mynd vpon his owne weakeneſſe or pouertie, and ſaye, what ſhall I doo? How or when may I requite thankes too my ſuperiours the Lords of all thinges? Too requyte is an eaſie matter: yea, if thou bee a Nigard, euen without coſt: and if thou bee ſlothfull, without labour. Truly, if thou liſteſt, thou mayſt bee euen with any man, euen in the ſame inſtaunt that he maketh thee beholden vnto him. For he that hath receiued a benefyte with a weldiſpoſed mynd, hath requyted it.

Too requyte a good turne is an eaſye matter.

¶ The. xxxi. Chapiter.

IN my opinion, this Paradox of the Stoikes, That he whiche hath receiued a good turne with a weldiſpozed mynd hathe requyted it, is neyther ſtraunge nor incredible. For inaſmuche as wee meaſure all thinges by the mynd; looke how muche a man is fully mynded too doe, ſo much hath he doone. And forasmuch as Godlineſſe, faithfulneſſe, vprightneſſe, and finally all vertue is perfect in itſelf: although a man could not put forth his hand, yet maie he bee thankfull euen with his hart. As oft as a man compaſſeth his purpoſe, he reapeth the frute of his owne woork. What thē purpoſeth he that beſtoweth a benefite? Too profit the partie on whom he beſtowes it, and to delight himſelf. Now if he haue accompliſhed that which he ment, ſo as his good turne is come too my hādes, and hathe made bothe of vs glad: he hath obteyned that whiche he ſought. For his intēt was not too haue ame thing in recompence: for then had it not bin a benefite but a bargeine. He hath ſayled well that comes too the hauen which he made his courſe

Wherewith a man may requyte without coſt or labour.

vntoo.

vntoo. The darte that hitteth the marke it is throwen at, hath perfoymed the part of a stedie hand. He that doeth a good turne, meeneth too haue it accepted thankfully. If it bee well taken, he hath his desyre.

But he hoped for some commoditie by it. Then is it no benefite; the propertie whereof is too mynd no returne. As for the thing that I tooke, if I tooke it with like meening as it was giuen, I haue requyted it. Otherwyse the thing that of itself is best, were in woorst cace. Too the end I should bee thankfull, I am sent vntoo fortune. If I cannot requyte for want of her fauour, I will satisfye good will with good will. What then? Shall I not dooe what I can too requyte, and seeke opportunitie of tyme, and matter, and indeuer too fill the bosome of him, at whose handes I haue receiued anie thing? Yes. But yet the woorld went ill with gooddooing, if a man might not bee thankfull euen with emptie handes.

¶ The xxxii. Chapiter.

HE that hath receiued a good turne (sayest thou), although he haue taken it with neuer so wellmeening a mynde: yet hathe he not doon his deutie too the full. For there is a peece yet still behynd, namely too Requyte: like as at Tēnis it is somewhat too take the ball conningly and ridily, and yet he is not called a good player, vnlesse he send it backe agein as fast and featly as he tooke it. This example is vnlike. Whyso? Because the cōmendacion of this game, consisteth in the quicke stirring and nimbleneese of the bodie, and not in the mind. And therfore it is requisite that the whole should bee layd forthe at large, where the eye must be iudge. Yet will I not for all that, denye him too bee a good player, that taketh the ball as he owght too doe, though he strike it not agein, so the fault bee not in himself. But (sayest thou) although there bee no want of comyng in the player, inasmuchas he did part and was able too haue doone the rest that he did not: yet is the game itself

mayned, which consisteth of taking and striking back the ball again. I will stand no longer about confuting in this cace: let vs graunt that there is some want in the playe and not in the player. So also in this matter whiche wee treate of, there wanteth somewhat in respect of the the thing that was giuen, wherevntoo another part is dew; but there wanteth nothing in respect of the mynd: he that hath found one like mynded too himself, hathe accomplished his owne desyre as muche as lyeth in him.

The .xxxiii. Chapter.

HE hath bestowed a good turne vppon mee, and I haue accepted it euen as he would haue wished. Now hath he the thing that he sought, yea & the only thing that he sought: for I am thankfull. Herafter remaineth the vse of mee, and some commoditie too redound too him by my thankfullnesse. This is not the remnant of an vnperfect dewtie, but an income too a perfect one. *Phidias* makes an Image. The frute of his woorkmanshipp is one, and the frute of his woork is another. The end of his woorkmanshipp is too haue made the thing that he ment too make. The end of his woorke is too haue doone it too some profit. *Phidias* hathe finished his woorke, though he haue not sold it. He reapeth three frutes of his woork. The one is of his owne concepte; and this he receiueth assoone as his woorke is finished: the other is of his fame; and the third is of his profit whiche shall come vntoo him eyther by fauour, or by sale, or by some other meane. Likewyse of a benefyte or good turne, let the firste frute be the frute of a mans owne concepte. This hath he reaped whiche hath brought his gift thither as he would. The secõd frute is of fame: And the third frute is of suche thinges as may bee performed by one towardes another. Therfore when a good turne is accepted freendly, he that bestowed it hath alredie receiued recompence, but not reward. And therfore looke what is without the benefite itself, it must

bee

bée repayed by taking the same well.

¶ The.xxxiiii.Chapter.

WHat then? hath he requited, which hath doone nothing? May he hath doone verie much: hee hath rendered good wt a good will, yea & like for like also, whiche is the propertie of frendship. Ageine the payment of a Benefite is one way, and the payment of a det is another way. You muste not looke that I should shewe my payment too the eye: the thing is doone betweene mynd and mynd. Although the thing that I say, dooe feight at the first ageinst thyne opinion: yet shall it not seeme hard vntoo thee, if thou wilt apply thyselfe vntoo mée, and consider how there bée mo thinges than woordes. There are a greate nomber of thinges without names, which wee vtter not by their proper termes, but by termes applyed from other thinges. For wee saye this woord foote, of our selues, of a Bed, of a Hanging, and of a Verse. Wee call by the name of Dogge, both a Hound, a Fish, and a Starre. For wee haue not woordes inow too yeeld vnto euery seuerall thing his seuerall name: and therefore when wee want, wee borowe. Stoutnesse is a vertue that rightly despyseth perilles: or else it is a knowledge how too repulse, eschew, and aduenture vppon perilles. Yet notwithstandyng wee say that a Fencer, and a leawd Seruant whom rashnesse dryueth headlong too the contempt of death, are stout men. Sparingnesse is a knowledge how too eschew superfluous charges, or a skill how too vse a mannes household prouision measurably: and yet wee call hym a very sparing man, whiche is of a nigardly and pinching mynd, wheras notwithstanding there is infinite oddes betweene measurableneesse and pinching. These are of diuers natures, and yet for wante of woordes, wee bee fayne too call both the one and the other a Sparer. And also as well he that despyzeth casuall perilles through reason, as he that rusheth out into perilles without reason, are called stout men. So also, both the act of benefyting & the thing that

The want of proper names causeth dyuers thinges too bee termed all by one name.

is giuen or doone by that act, (as Monye, House, and Apparell,) are called a benefyte. The name of both of them is all one, but truely the force and power of them is farre differing.

¶ The .xxxv. Chapter.

Iue eare therefore. Now thou perceiuest that I say nothing whiche thyne opinion should mislike. That benefyte or good turne whiche is finished in the doing of it, is requited if wee take it thankfully. But afor the other which is conteyned in the thing: wee haue not yet requyted it, but we intend too requyte it. We haue satisfied good will with good will, and wee owe still thing for thing. Therefore although we repoyt him to haue requited, which taketh a good turne with a welmeening mynd: yet doo wee will him too render somme like thing vntoo that which he hath taken. Some of the thinges that wee speake, doo differ from common custome: and afterward another way they retourne too custome again. Wee denye that a wyse man taketh any wrong: and yet the man that smiteth him with his Fist shalbee condemned of wrongdooing. Wee denye that a foole hath any goodes of his owne: and yet if a man steale any thing from a foole, wee will condemne him of felonie. We say that all men bee mad, and yet wee cure not all men with *Elleborus*. Wee giue voyces in election of officers, and wee commit authoritie too the same men whom wee call mad. So also doo wee say that he which hath taken a good turne with a welmeening mynd, hath requited it: but yet neuertheless we leaue him still in dette, too make recompence euen when he hath requyted. Our so saying is an exhortation, and not a renouncing of the good turne. Wee neede not bee afrayd, that the burthen should bee so intolerable, as too beare vs doune, and to daunt our hartes. Goods bee giuen mee, my good name is defended, my miserie is taken from mee, I inioy life and liber-

tie.

tie. And how shall I requyte these thinges? when will the day come that I may shewe him my good will again? This is the day wherein he hath shewed his.

Take vp the good turne, imbrace it, and bee glad: not for that thou takest, but for that thou requirest, and yet shalt thou abyde in this Dette still. Thou shalt not aduenture vppon so greate a thing, as that mischance may make thee vnthankful. I wil cast no incomberances in thy way: let not thy hart fayle thee: shrink not for dout of paynes and long trayndome. I defer thee not, it may bee doone with thinges that thou hast already. Thou shalt neuer bee thankfull, if thou bee not thankefull out of hand. What must thou doo then? must thou not put thyself in Armes? Perchaunce thou must. Must thou not sayle ouer the Seas? Perhappes yes, yea euen with blustering wyndes at thy settingforth. Wilt thou requyte a good turne? Take it in good worth, and thou haste requyted it: not so as thou shouldest think thyself quyte discharged, but so as thou mayest owe it with the more hartes ease.

The end of the second Booke.

The third booke of Lucius Annæus Seneca, concerning Benefites.

The first Chapiter.

vnthankfulnesse, and who be most unthankfull.

AOt too bee thãkfull for a good turne (my freend *Eubulius Liberalis*,) is bothe a shame, and so counted emõg all men. Therefore euen the vnthankfull finde fault with them that bee vnthankfull, when neuertheleſſe that cleaueth too them all, whiche all of them miſlike. And wee bee so froward that wee hate some men moſte deadly, not onely after they haue doon vs good, but also euen for dooing vs good. I deny not but it happeneth in somme menne through the crabbednesse of their Nature: But in mo because continewaunce of tyme maketh them forgetfull. For, the thinges that were freshe in mynd with them, while they were newly doon, dooe weare out of remembraunce in proceſſe of tyme. Concerning whiche sort of men, I remember I haue had hard hold with you, bycause you termed them not vnthankfull, but forgetfull. As who would say, that that thing should excuse an vnthankfull persone, which made him vnthankfull: or els that because some man happeneth too bee forgetfull, he should therfore not bee counted vnthankfull, whereas noman happeneth too bee forgetfull, but the vnthankfull. There are many kyndes of vnthankfull persones, as Theeues and Murtherers: of whom the fault is all one, but there is greate diuerſitie in the circumstances. Unthankfull is he that denieth the receiuyng of a good turne whiche he hath receiued. Unthankfull is he that diſſembleth it. Unthankfull is he that requiteth it not. But moſte vnthankfull of all, is he that hath forgotten it. For although the reſt diſcharge not themſelues; yet are they detters ſtill, and there remaineth with thē some print of the good

turnes

turnes, shet vp within their euill conscience. And the time may come, that somme cause or other maye turne them too thankfulnesse, if either shame shall put them in minde, or some soodein pang of honest dealyng, such as is wont too start vp for a tyme euen in euill Natures, if occasiou serue them too dooe it with their ease. But neuer can he become thankfull, that hath vtterly forgotten the whole benefite. And whither thinkest thou him woorse, in whom the thanke of a good turne is losse, or him in whom the verie remembraunce of it is losse also? Faultie are those eyes that cannot awaye with the lyght: but starke blynde are those that see not at all. Not too loue ones Parentes is a point of wickednesse: But not too knowe them is starke madnesse. Who is so thankelesse as he, whiche haupng suche a thing as he ought too bestowe in the foremoste parte of his mynde, where it might alwayes bee redie at hand, hath laied it so farre backe, and cast it so farre of, as he knoweth not of it at all? It should seeme he thought not often of requityng, that could vtterly forget it.

The second Chapter.

TOO bee short, too the requityng of a good turne there needeth trauell, and tyme, and abilitie, and fauorable Fortune. But he that beareth it in mynde, is thankfull without coste. He that performeth not this, whereuntoo he needeth neither paynstaking, nor welth, nor good Fortune; hath no couert to shroude himself withall. For neuer ment he too bee thankfull, whiche did cast a good turne so farre of, that he bestowed it out of sight and remembraunce. Like as the thinges that are occupied, and daily handled, are neuer in perill of rusting, whereas the thinges that come not in sight, but lye out of the way as superfluous, doo gather soyle by continewance of tyme: Euen so whatsoeuer is occupied & newe burnished by often thinking vppon, is neuer worne out of memorie, whiche loseth not any thing, saue that whiche it hath not often looked backe vntoo.

The vyce of forgetfulnes a hinderance too thankfulnes.

The third Chapter.

Couetouse-nesse a hinderance too thankfulnes.

BEsides this, there bee other causes also, whiche drowne mennes greatest desertes in vs. The first and cheefest is, that beeyng alwaies busied about newe desires, wee neuer consider what wee haue, but what wee would haue: settyng our whole mynde, not vppon that whiche is obteined, but vppon that whiche is coueted. For whatsoeuer wee haue in possessiō, is nothing woorth. Now then it followeth, that assoone as the desire of new thinges hath made a man set light by that which he hath receiued alredie, the bestower of them must also growe out of estimation. Wee loue some man and saune vppon hym, and protest him too bee the founder of our welfare, so long as the thinges that wee had at his handes dooe like vs. Anon after there steppeth into our conceit a greater likyng of other thynges, and our mynde ronnes vppon them, (as the maner of men is) after greate thynges couetyng still greater: streight waie is forgotten whatsoeuer wee termed heretoofore by the name of a benefite. And wee looke not vppō those thinges that haue preserued vs before others: but only vppō those thinges wherein other men haue had the Fortune too outgo vs. But it is not possible for any man, bothe too repine and too be thankfull. For, to repine is the propertie of hym that findeth faulte, and is discontented: but too giue thankes, is the propertie of hym that is well pleased. Moreouer, although none of vs know but the tyme that is alredie paste: yet dooe feawe or none caste backe their minde too thynges past. By meane hereof it faules out, that Schoolemaisters and their weldooynges go too the grounde togither, because wee leaue our whole childhod behynde vs. By meanes hereof it commes to passe, that the thinges whiche are bestowed vppon vs in our youth are lost, bycause our youth neuer comes too hand again. Noman accounteth that whiche hath bin, as a thing past, but as a thing lost. And therfore fyghfull will the remembrance bee of thinges

Enuy another hinderance vntoo thankfulnes.

that

that are too come.

¶ The.iiii. Chapiter.

IN this place I must hold with Epicuras, who continuallye complayneth of our vnthankfulnesse for thinges past, bycause that what good turnes so euer wee receiue, wee call none too remembrance, nor account them among pleasures: wheras notwithstanding, there is no pleasure more certein, than that whiche cannot bee taken awaie anie more. Present good thinges are not yet whole and full: some mischaūce maie cut them of. Good thinges too come doe hang in vncerteintie. But that which is past is layd vp in safetie. How then can that man bee thankfull towardes suche as doo him good, who bestoweth all his life in gazing vppon thinges present, and in gaping after thinges too come. It is myndfulnesse that maketh a man thankfull. He that hangeth moste vppon hope, groundeth least vppon myndfulnesse.

¶ The.v. Chapter.

MY *Liberalis*, like as some thinges once perceiued doe sticke fast in memorie; and in some thinges, the once lerning of them is not enough too make a manne cunnyng in them: (for the knowledge of them decaieth, if it bee not cōtinewed by exercise, I meane Geometrie and Astronomie, and suche other thynges as are slipperie by occasion of their subtiltie:) Euen so the greatnesse of some Benefites suffereth them not too bee forgotten; and some beyng lesse (though they bee verie many in number, and bestowed at sundrie tymes) doo slip quite awaye, because (as I said) wee doo not record them from tyme too tyme, nor willyngly bethinke vs how muche wee are in eche mannes dette. Herken what speeches sewters cast forthe. Euery man saies he will beare it in mynde while he liueth: Euery

uery man protesteth and voweth himself too bee at commaundement, and whatsoeuer other lowely terme he can deuise too indaunger himself withall. But within a while after, thesame persones eschew their former woordes, as too base and scarce gentlemanlike: and finally they comme too that point whiche (as I suppose) euery of the leudest and vnthankfullest cā come vntoo, that is to say, too forget it. For euen as vnthankfull is he that forgetteth, as he is thankfull that beareth in mynde.

¶ The. vi. Chapter.

BUT heere riseth a question, whither this hatefull vice ought too bee vnpunished, or whither the lawe that is put in vre in schooles, ought also too bee executed in Comon weales; so as a man might haue his Action againste an vnthankfull persone, whiche seemeth indifferent Justice for all men. Why not? Seeing that Realmes vphrayd Realmes with the thinges they haue doon for them, and picke quarelles too the successors, for the thinges that were bestowed vppon their predecessors? Our aunceters beeing (as a man may perceiue) men of noble corage, demaunded onely monnie of their enemies. As for benefites, they bestowed them frankly, and bare the losse of them as frankly. There was neuer yet action graunted againste an vnthankfull persone in any Nation, saueng in the Realme of *Macedonie*. And this is a greate reason why none should haue bin graunted; because that whereas wee haue giuen consent too the punishment of all other misledeedes, so as bothe for manslaughter, witchcraft, vnnaturall murther, and breache of Religiō, there are in sundrie places sundrie punishmentes, and in all places some: This fault whiche is ryfeste of all, is euerywhere misliked, but nowhere punished. Yet doo wee not acquite it: But forasmuche as the triall of so vncertein a matter would bee verie hard: wee haue but condemned it too bee hated, leauing it emong those thinges, whiche wee put ouer too the vengeaunce of the Goddes.

¶ The

¶The.vii.Chapiter.

I finde many reasons, why this fault ought not too bee made a matter in Lawe. Firste of all, the beste part of the benefite or good turne perisheth, if a manne should haue his Action for it, as he vseth too haue for lending of monnie, or for bargaines of hyring and letting out. For the greatest grace of a good turne, is that wee haue doon it, euen though wee should lose it, so as wee haue put the matter wholly too the courteste of the receiuers. But if I arrest him: If I call him before a Judge: It beginneth too bee a dette, and not a benefite. Agein whereas it is a moste commendable thing too requite: It ceaseth too bee commendable, if it comme too bee of necessitie. For noman will commend a thankfull persone, more than him that hath restored a thing that was deliuered him too keepe, or discharged his dette without being sewed. So shall wee marre twoo thinges at once, that is too witte, a thankfull man, and a beneficiall man; than whiche, there are not any goodlier thinges in mannes life. For what greate point of excellencie is there, either in the one if he bestowe not his good turne freely, but lende it: or in the other if he requite, not because he is willing, but because he needes must? It deserueth no praise too bee thankfull, except a man may safely bee vnthankfull. Moreouer this inconuenience would insewe: that all Courtes would bee too little for this Lawe. Who is he that myght not sewe; who is he that might not bee sued? All men extoll their owne doinges, all men inlarge the thynges that they haue bestowed vpon others, bee they neuer so small. Furthermor, whatsoeuer thinges doo fall within the compasse of examination, may bee determined without giuing the Judge infinite libertie. And therefore the state of a good cace, seemeth better if it bee putte too a Judge, than if it bee put too an vmper; because the Judge is bounde too an order, and hath his certeine boundes set him, whiche he may not passe: But the vmpers conscience beeyng

frée, and tyde too no boundes, may bothe adde and take awaye, and directe his sentence, not accordyng as Lawe and Justice counsell him, but accordyng as humanitie and pitie shall moue him. An Action of vnkyndnesse would not bynde the Judge, but sette him at libertie too rule thinges as he listed. For it is not certein what a benefite should bee. Agein how greate soeuer it bee, it were muche too the matter, how fauourably the Judge would conster it. No Lawe defineth what an vnthankfull persone is. Oftentymes he that hath rendered as muche as he receiued, is vnthankfull: and he that hath not rendered, is thankfull. Also there bee somme matters, whiche euen an vnskilfull Judge maye dismisse the Court of: as in caces where the parties must confesse a deede, or no deede. Where the openyng of the Euidence dispatcheth all doutes: where verie reason is able to determine the ryght. But when mennes myndes must bee coniectured of; when a thing commeth in question, whiche onely wisedome is able too discerne: in suche caces a man cānot take him for a Judge, that is called to office for his riches, or because he is a gentleman borne.

¶ The. viii. Chapiter.

The greatest benefites admit not requitall with lyke for lyke.

THis thing therfore séemed not very vnmete too haue bin made a matter in Lawe, but that noman could bee found too bee a competent iudge in the cace. Whiche thing thou will not thinke straunge, if thou consider thyrdly how hardly hee should bee graueled; whiche should enter into the ouerruling of suche caces. Some man giueth a greate peece of Mouny: but he is a riche man, and suche a one as can not feele the losse of it. Another giueth likewyse, but with daunger of forgoing his whole inheritance. The some is all one, but the benefite is not all one. Yea let vs yet adde further: that the one payeth Mouy for a welwiller of his, but he hath it at home lying by him: and that the other giueth as muche, but he is fayne too take vp it vppō Interest, or too borrow it with much

intrea-

intreatance, and too indaunger himselfe greatly too him that lent it. Thinkest thou there was no odds betwixt him that bestowed his good turne with ease, and this other that borowed too giue? Some thinges become greate for their season, and not for their summe.

The giuing of a peece of ground, whose frutefulnesse may ease the derth of Corne, is a benefite. And one Loaf of Bread giuen in tyme of Famin, is a benefite also.

Too giue a man whole Countries with many greate Riuers in them able too beare Shippes, is a benefite. And too shewe a Waterspring too suche as are thirstie and scarce able to fetche their breath for drynesse, is a benefite also.

Who shall compare these thinges togither? who shall wey them throughly? Hard is the determinatiō of that cace, which requireth the force of a thing, and not the thing it self. The thinges may bee all one; and yet the maner of bestowing them shal alter the estimation of them. A man hath doone mee a good turne; but hee did it vnwillingly; hee was sorie when hee had doone it: he looked scornefullyer vppō mee than he was woont out too doo: hee did it with suche lingering, as he had pleased mee muche more too haue sayd mee flat nay out of hande. How shal a iudge make an estimate of these thinges, when the speech, and the douting, and the countenaunce if a man maye marre the grace of his good turne.

The.ix.Chapter.

AGein, some thinges are termed Benefites, bycause they bee ouermuch desyred: and othersome being not of that comon sort, but much greater, doo beare a lesse showe. Yee call it a benefite too haue made a man free of the head Citie of our puissant commonweale, and too haue aduaunced him too honour, or to haue saued him vppon an Inditement of Life and Death. And what call you it too haue giuen a man good counsell? too haue wrested the Sword out of a mannes hand, that was redy too haue foredoone himself? too haue recomforted a forlorne

persone with effectuall perswasions? and too haue brought him backe again too the folowship of lyfe, from his wilfull sekking of that which he longed for? What think you it too bee, to haue sit by a sicke man; and whereas his health consisted in tending him, too haue giuen him his Meales when his Stomacke would serue him best, and too haue refreshed his feeble pulses with Wyne, and too haue holpen him too a Phisician when hee was like too dye? Who shall valewe these thinges? who shal commaund these benefites too bee recompenced with the like?

Some man perchaunce hath giuen thée a house: and I haue forewarned thee that thyne owne is falling doune vppon thy head. He hath giuen thee Landes and Goods: and I haue giuen thée a Boord too flote vppon in shipwrecke. Another hath fought for thée and was wounded: and I haue saued thy lyfe by holding my peace. Seeing that a good turne is doon one way, and recompenced another: it is a hard matter too make them matches.

¶ The .x. Chapiter.

Furthermore, there is no day set for the requyting of a good turne, as there is for repayment of Monnye that is lent. Therefore he that hath not requyted, may requyte. For I would haue thee too tell mee within what tyme a man may bee found too bee vnthankfull. The greatest benefites haue no tryall at all. Oftentymes they lye hidden betweene the cõsciences of the twoo parties, vnspoken of. Shall wee bring the worlde too that poynt, that wee may not doo a good turne without witnesse? What punishment then shal wee appoint for the vnthankfull? Shall wee punish all alike, whereas the benefites bee vnlike? or shall wee appoint diuersitie of punishmentes, greater or lesser, according too the measure of eche mannes benefite? Peraduen-

aduenture you wil haue the penaltie too bee but a monny matter. Why? Some benefites concerne lyfe, yea and are greater than lyfe. What penaltie shalbee appointed for those? Lesse than the benefite? That were not indifferent. Aequall and deadly? What can bee more vnkindly, than that the end of benefites should be bluddie?

¶ The. xi. Chapter.

Certein prerogatiues (say you) are giuen too Parentes. Looke howe consideration is had of these extraordinarily: so must consideration bee had of other mennes benefites likewise. We haue priuileged the state of Fatheres and Moothers, bycause it was expedient too haue Childzen bred and brought vp. They were too bee incouraged too this trauell, bycause they aduenture vppon vncerteine chaunce. It cannot bee sayde too them as may bee sayd too others that bestowe benefytes: If thou bee deceyued, take one that is meete for thee and helpe him. In bringing vp of Childzen, it is not at the choyce of the Parentes too haue them suche as they list: all that they can doe, is but too wishe well and hope well. Therefore too the intente they myght the more willingly aduenture this chaunce, it was reason that some prerogatiue should bee giuen them. Agein the case standeth otherwise with Parentes: for they both doo and will still bestowe benefites vppon their Childzen, although they haue doone neuer so muche for them alreadie: and it is not too bee feared that they will beelye themselues in giuing. Certesse in all other men, it may stande vppon tryall, not onely whither they haue receyued, but also whither they haue giuen or no. But affor the desertes of Parentes, they bee alwayes too bee taken for matter confessed. And bycause it is beehoofull for Youth to bee ruled: wee haue set as it were household magistrates ouer them too keepe them in awe. Besydes this, the be-

nefyting of all Parentes is after one sorte, and therefore it myght bee valewed all after one rate. But the benefytinges that are doone by others, are dyuerse and vnlike, and there is infinite oddes of difference betwixt them: by reason whereof they could not fall within the compasse of any lawe, forasmuch as it were more reason that all should bee let alone, than that all should bee made equall.

¶The.xii.Chapiter.

Somme thynges are costly too the giuers. and some are muche worth too the receiuers, and yet stand the giuers in nothyng. Somme thynges are giuen too frendes, and somme too folkes of no acquaintance. It is more (though the thing that is giuen bee all one) if thou giue it too suche a one, as thou beginnest thy first acquaintance with him by thy good turne. This man giueth releef, that man preferment, and another man comfort. Ye shall finde somme man that thinkes not any thing more pleasaunte, or any thing greater, than too haue one that may bee a staye too him in his miserie. Ageine ye shall finde some man more carefull for his honestie, than for his safetie. And there bee other somme that would thinke themselues more beholden too him by whose meanes they might liue at their ease, than too him by whose meanes they might liue in somme countenaunce of estimation. Therefore these thinges would fall out too bee greater or lesser, according as the Iudges mynde were bent too the one, or too the other. Furthermore, I am at myne owne choyce for my creditor: but now and then I take a good turne of him that I would not, and sometyme am bounde ere I wote of it. What wilt thou doo? Wilte thou call him vnthankfull, that had thy good turne cast vppon him, and wilt it not; who if he had knowen it, would not haue receiued it? And wilt thou not call him vnthankfull, who after a sorte accepted it, and yet requited it not?

¶The

¶ The.xiii.Chapiter.

A Man hath dooen me a good turne: and afterward he dooeth me a shrewde turne. Now whither dooeth that one good turne of his, bynde me too beare all displeasures at his hand: or whither is it all one as if I had requited him, because he himselfe hath cutte of his owne good turne, by dooyng me wrong afterwarde? Ageine how wilt thou discerne, whither that bee more wherein I was pleasured, or that wherin I was harmed? Tyme would faile me, if I should take upon me too recken by all inconueniences. Somme man will say, that wee make men slower too doo good, when wee chalenge not the thinges that are giuen, but suffer the denyers too scape unpunished. But you must bethinke you of this also on the contrary parte: that men wilbee muche lothther to receiue benefites, if they shall stande in perill of answerynge to the cace. Also, by this meanes wee our selues shall becomme the lother too doo men good: for no man will gladly pleasure men ageinste their willes. But whosoeuer is prouoked too pleasure menne of his owne goodnesse, and for the verie goodlynesse of the thing itselfe: he will bee willing too doo good, euen untoo such as shal think themselues no more beholden too him, than they list. For the commendation of that benefite or good turne is maimed, whiche carieth a prouiso with it.

¶ The.xiiii.Chapiter.

SHall there bee fewer good turnes.

Yea, but they shalbee trewer. And what harme is it too haue the rashnesse of benefityng restreined? For euē this sought they whiche made no Lawe for it: namely, that wee should bee the circumspecter what wee bestowed, and the warer in choosing on whom we bestowed. Consider throwghly too whō thou giuest.

So shal there bée no sewing, so shall there bee no chalendging. Thou art deceiued if thou think that anye iudge can help thée. no Lawe is able too set thee cleere agein. Onely haue thou an eye too the faithfulnesse of the receiuer. So shall benefytes keepe their estimacon, and continew honorable. Thou staynest them, if thou make them a matter of Lawe. In dettes it is a most vpright speeche and agreeable too the Lawe of all Realmes, too say, Pay that thou owest. But it is the fowlest woord than can bee in benefiting, too say, Pay. For what shall he pay? Admit he owe lyfe, Dignitie, safetie, welfare, or health? All thinges that are of the cheefest sort, are vnpayable. Let him (say you) pay somewhat of like valewe. This is it that I spake of: namely that the estimation of so noble a thing should perish, if wee make a merchandyze of benefites. The mynd is not too bee prouoked vntoo couetowsenesse, reppyning, and discord: it ronneth intoo these thinges of the owne accord. Let vs withstand them as muche as wee can, and let vs cut of occasions of complaint.

The.xv.Chapter.

I Would wee could perswade men too take no monnye agein that they haue lent vppō credit, saue only of suche as were willing too repay it. Whould God that no luretie myght bée taken of the purchacer by the seller, nor bargaines and couenantes bee made vnder hand & seale: but rather, that the performance of them were referred too the faithfulnesse and vpright meenyng of mennes consciences. But men haue preferred profit before honestie, and thei had leuer inforce men too bee faithfull, than too finde them faithfull. One manne by meanes of Brokers taketh vp monnie of diuers men, vpon assuraunce in writyng, and witnesses are called on bothe partes. Another is not contented with sufficient sureties, vnlesse he hath also a payne in his hande. O shamefull bewraying of the deceitfulnesse of man, and of the leaudnesse that is commonly

vsed.

vsed. Our Seales are more sette by than our soules. For what purpose are worshipfull men called to record? Why sette they too their handes? Verely least the partie should deny the receit of that, whiche he hath receiued. Would not a man take suche too bee vncorrupte persones, and mainteiners of the truthe? And yet euen they also by and by after cannot bee trusted for any mannie, but vpon like dealyng. Had it not bin more honestie, too let somme menne go with the breakyng of their credit, than that all men should bee mistrusted of vnfaithfulnesse? Couetousnesse wanteth onely but this one point, namely that wee should doo noman good without suretishyp. It is the propertie of a Gentlemanlike and Noble harte, too helpe and profite others. He that dooth men good freely, resembleth the Goddes: but he that lookes for recompence, resembleth the Vsurers. Why then abace wee our selues too those vilest sorte of rakehelles, by resembling them.

The. xvi. Chapter.

BVt if no Action may lye againste a thankelesse persone, there will (sayest thou) bee the mo thankelesse persones. Nay rather there wilbee the fewer: for men will take the better hēde too the bestowing of their benefites. Agein it is not good too haue it knowen too the world, what a nomber of vnthankfull persones there bee. For the multitude of offenders taketh away the shame of a deede; and a comon crime ceaseth too bee counted a reprochе. Is there almost any woman now adayes ashamed of dyuorcement, since the time that certein of the noble Ladyes and Gentlewomen haue made account of their yeares, not by the nomber of Consulles, but by the nomber of their husbandes, and haue gonē from their husbandes too bee maryed, and maryed too bee dyuorced? So long as Dyuorcement was rare, so long was it feared. But after that fewe Mariages were cōtinewed without Dyuorce: the often heering of it taught them too vse it. Is any Woman now adayes ashamed of whoredomme, since

the world is come to that poynt, that fewe take a Hus band but too cloke their Whoredome? Chastitie is a token of deformitie. Where shall a man fynde so very a Wretche or so very a Puzzle, that one payre of Adulterers may suffyce hir? May, thee doteth and is to muche of the old stampe, whiche knowes not that the keeping of one Leman is counted good wedlock. Like as too bee ashamed at these faultes is vanished away at these dayes, since the thing began too get larger scope: so shalt thou make the thankleſſe sort both mo and more bolde, if they may once begin too muster themselues.

¶ The. xvii. Chapiter.

What then? Shall the thankeleſſe persone scape vnpunished?

What becomes of the malicious? what becomes of the couetouſe? what becomes of him that hath no stay of himself? What becomes of the cruell man? Thinkeſt thou that the thinges whithe are hated, are vnpunished? Or thinkeſt thou that there can bee a surer punishment, than too bee hated of all men? It is a punishment, that he dares not take a good turne at any mannes hande, that hee dares not bestowe a good turne vppon any man, that he is a gazingstocke too all men, or at leaſtwyſe beleeues himself too bee so, and that he hath forgone the vnderstanding of the thing that was both singularly good and singularly sweete. Calleſt thou him vnhappie that wanteth his eyesight, or whose eares bee stopped by some diseaſe: & wilt thou not call him a wretch, that hath loſt the feeling of Benefites? Hee is afrayed of the Gods the witnes bearers ageinſt al vnthankful persons. The disappointing of him of benefitting or being benefited, fretteth and gnaweth his conscience: and finally it is punishmēt great inough, that (as I sayd afore) he hath forgone the fruition of so sweete a thing. But he whom it delyghteth too haue receyued a good turne, inioyeth a measurable and continuall plea-

sure,

sure, and it dooth him good too behold, not the thing, but the mynd of him at whose hand he had it. A good turne delighteth a thankful persone euer, and an vnthankfull persone but once. Besydes this, let eyther of their ryues bee compared with others. The one is sad and sorowfull, and suche as a denyer and decepuer is woont too bee, who hath no dew regard of Father and Moother; or of them that brought him vp, or of his Teachers. The other is merry, cheerfull, longing for occasion too requyte, and taking great pleasure of the same deyze; not seeking in what wise, too whom, or in what thing, but how he may answere most fully and bountеously: not onely too his Parentes and Frendes, but also too Folke of the meanest sorte. For though it bee a Bondman that hath doon him the good turne: he regardeth not of whom, but what he hath receiued.

¶ The. xvii. Chapter.

BUT some men (emong whom *Hecaton* is one) demaunded whither a Bondman can benefite his Maister or no. For there bee that make this distinction: That some thinges are Benefites, somme dewties, and somme seruices: and that a benefite is that whiche is doone by a Freeman: (A Freeman is suche a one as might haue left the thing vndoone without blame.) That dewtie is of children, of wife, & of those persones whom kinred or aliance stirreth vp, and willeth too help vs: And that seruice is of the Slaue or Bondman, whom his degree hath put in suche state, as he cannot chalenge his superior for any thing that he dooeth for him.

Notwithstanding all this, he that denyeth that Bondmen maye sometyme doo their Masters a good turne, is ignorannt of the Lawe of Nature. For it skilles not of what calling the man bee that dooeth the good turne, but of what mynde he is. Uertue is forstalled from noman: She is set open for all men: She admitteth all menne: She allureth all men: Gentlemen, Franklinges,

Frankelinges, Bondmen, Kinges, and Banished men: She fancyeth neither house nor substaunce, but is contented with the bare man For what safegard should there bee againste casualties, or what could the noble harte assure itself of; if Fortune could alter vertur by substaunce? If the Bondman cannot doo his Maister a good turne: neither can the Subiecte doo it for his Prince, nor the Souldier for his Capitein. For what matter makes it, in what state of subiection a man bee, if he bee in any? For if necessitie and feare of extremitie doo barre a Bondman from atteining the name of desert: the same thing will also barre him that is vnder a King, or a Capiteine, because thei haue like authoritie ouer him, though by vnlike title. But men doo good turnes too their Princes, and menne doo good turnes too their Capiteies: Ergo they maye also doo good turnes too their Maisters. A Bondman maye bee iuste, he maye bee valeant, he maye bee of a noble corage: Ergo he maye also benefite, or doo a man a good turne, for euen that also is a point of vertewe. Yea, and it is so possible for Bondmen too benefite their Maisters, that oftentymes they haue bounde their Maisters too thē by their good turnes. There is doutt but a Bondman maye benefite any other man: and why then should he not bee able too benefite his maister also?

¶ The. xix. Chapiter.

BEcause (sayest thou) he cannot become his Maisters creditor, though he should lende his Maister monnie. Otherwise he should daily make his Maister beholden vntoo him. For he lacketh after him when he tourneyeth, he tendeth him in his sickneste, he coopleth himself out of his skin too doo him ease: And yet all these thinges (whiche should bee called good turnes, if another bodie did them) are but seruices as long as a Bondman dooeth them. For that is a good turne, whiche is doone by a manne that was at his owne free choyce, whither

whither he would doo it or no. But a Bondman hath not libertie too say nay. And therefore he dooeth not benefite, but obeyeneither can he boaste of his dooing, whiche too refuse he hadde no power.

Now will I cast thee; If in thyne owne turne, I will bring a Bondman so farre foorth, as too many thinges he shalbee free. But tell me by the waye: If I shewe thee a Bondman fighting for his Maisters safegard, without respecte of himself, and striken through with many woundes, and yet still speding the rest of his bloud, euen from the verie harte, and by his owne death, making respit that his Maister maye haue leisure too scape: wilte thou saye he did not his Maister a good turne, because he is his Bondman? If I shewe thée one that by no promises of a Tyraunt could bee corrupted, by no threates bee feared, by no tormentes bee forced too bewraye his Maisters secretes, but (as muche as he could) remoued all suspicions that were surmised, and spent his life too keepe his faithfulnesse: wilte thou deny him too haue doone his Maister a good turne, because he was his Bōdman? See rather if it bee not so muche the greater good turne, as the example of vertewe is rarer in Bondmen: and consequently so muche the more woorthe thankes, for that whereas superioritie is commonly hated, and all constreint greeuous: yet the loue of some one towardes his Maister, hath surmounted the common hatred of bondage. So thē it is not therefore no good turne because it proceeded from a Bondman: but it is so muche the greater good turne, for that not euen bondage could fraye him from dooing of it.

¶ The .xx. Chapiter.

IF any bodie thinke that bondage entereth intoo the whole man: he is deceyued. The better part of him is priuiledged; mennes bodies are subiect and tyed too their Maisters. But the mynd is at his owne libertie; whiche of itself is so free and vnbound, as it cannot bee hild, no not euen within this prison wherein it is inclosed, but vseth his force, and woorketh

greate thinges, and passeth beyond all boundes in compaūie with the heauenly sorte. It is the bodie therfore, whiche fortune hath giuen too the maister. This he buyeth, this he selleth. As for that inward part, it cannot bee brought in bondage. Whatsoeuer isseweth from that, is frée. For neither may wée maisters in all thinges commaund: neither may our bondmen in all thinges obey. They shall obey no commaundement agenst the comon weale: they shall put their handes too no wickednesse.

The. xxi. Chapter.

THere bée some thinges which Lawes neyther bid nor forbid a man too doo. In these hath a bondmān matter too worke a good turne vppon. As long as no more is doone than is woont too bée exacted of bondmen: it is seruice. But when a bondman dooth more than he is bound too doo, it is a Benefite. When it passeth intoo the affection of a freend, it ceaseth too bee called a seruice. There bee some thinges whiche the Maister is bounde too bestowe vppon his Bondman: as foode and raiment. Noman will terme this a benefite. But if he haue delt fauorably with him, and haue brought him vp like a gentleman, and trained him in the Sciences that are taught vnto gentlemen; it is a benefite. The same thing is doone on the cōtrary parte, in the persone of the Bondman. Whatsoeuer it is that exceedeth the rate of a Bondmannes duetie, whiche is not doone of awe, but of good will: it is a benefite, if it bee so great as it maye beare that name, if any other man doo it.

The. xxii. Chapiter.

A Bondman (as it liketh *Chrysippus*) is a continewall hyreling. Now like as the hyreling befrēndeth a manne, whom he dooeth more than hee was hyred too doo: so when the Bondman, of good will towardes his Maister, surmounteth the measure of his degree, and attempteth some higher matter,

ter, whiche might beseeme euen one of noble birthe, and ouergoeth his Maisters hope: It is a freendship founde at home within his house. Seemeth it indifferent vntoo thee, that with whom wee are offended, if they doo lesse than their duetie; wee should not bee beholden too them, if they doo more than duetie and ordinarie? Wilt thou knowe when it is no benefite? It is then none, when it may bee said, he shall neither will nor chooze but doo it. But when he dooeth that whiche he needed not, except he had listed: it is praiseworthy that he listed. A good turne and a shreude turne are contraries. If he maye take wrong at his Maisters hande, he may also doo his Maister a good turne. But concernyng the wronges doone too Bondmen by their Maisters, there is one sette in office too heare their cases, who hath authoritie too restreyne bothe their crueltie, and their leudnesse, and their nigardship in giuing their Bondmen needfull thinges too liue by. What then? Dooth a Maister receiue a good turne of his Bondman? Nay, rather one man receiueth a good turne of another. Too bee shorte, he hath doone what was in his power too doo: He hath benefited his Maister. Not too receiue it at thy Bondmannes hande, that is in thy power. But who is so greate, whom Fortune compelleth not too haue neede euen of the basest? I will streyghtwaies rehearse many exãples of befreending, bothe vnlike, and some also contrary one too another. Sonne haue saued their Maisters life, somme haue bin their Maisters death. Another hath saued his Maister from perishing; and (if that bee but a small matter) he hath saued him by perishing himself. One hath furthered his Maisters death, & another hath saued his maister by beguyling him.

¶ The xviii. Chapiter.

Laudius Quadrigarius in his xviii. booke of Chronicles, reporteth that when the Citee *Grument* was beseeged, and stoode in vtter perill too bee loste, two Bondmen fledde too the enemie, and tooke wages too serue him. Afterward when the Teune was taken, and the Conquerors ouerranne all places:

the Bondmen ranne afore by priuie wayes, to the house where they had serued, and drawe out their Mistresse before them. And being demaunded what shee was; they said shee was their Maistresse, and the cruellest woman that euer liued, and that they caried her out to putte her too death. But assone as thei had her without the walles, they hid her close till the rge of the enemie was alayed. And afterward when the Romane souldiers were satisfied and comme ageine to their owne disposition. (whiche was soone doone): the Bondmen also returned too their owne side ageine, and set their Mistresse at her libertie. Shee immediatly made them bothe free, and disdeined not too haue taken life at the handes of those, ouer whom shee herself had had power of life and death. Yea, so muche the more for that, had shee cause too thinke herself happie. For had shee bin saued otherwise, it had bin no straunge matter, nor any thing els than a point of comon and ordinarie gentlenesse. But being saued after this maner, shee became a famous bywoorde, and an example of twoo Citées. In so greate hurlyburly at the taking of the Citée, when eueryman shifted for himselfe, all creatures forsooke her saue the runnagates. But they (too shewe with what mynde they had reuolted afore) fledde ageine from the conquerours too a captiue, pretending the countenaunce of murtherers, whiche was the greatest point in that benefite. So muche thought they it better too seeme murtherers of their Mistresse than that shee should haue bin murthered in deede. It is not, beleeue me, it is not the point of a flauishe courage, too compasse a noble facte with the flaunder of wickednesse. As *Antonius* the Mayer of the Parses, was ledde to the Lieutenante Generall of the Romanes, a Bondman of his plukte out the Souldyers sworde that ledde him, and firste slewe his Maister. And hauing doone so, it is tyme for me (sayeth he) to prouide for my self. I haue alredie giuen my Maister his freedome: and with that woorde he strake himselfe through with one blowe. Shewe me any that hath saued his Maister more stoutly.

¶ The. xxiiii. Chapiter.

Cæsar

CÆsar beseeged Corfinium and Domitius being shet vp within the Toune, commaunded his Phisician (who was a Bondman of his) too poyson him. When he sawe him make Curtesie at the matter; why stickest thou (qᵗ he) as though the matter lay wholy in thy power? I that desyre death am armed. Then his Bondman agreed and gaue him a hurtlesse medicine too drink, wherwith he cast him into a dead sleepe, and going out of hand too his Sonne, sayd: Sir, cammaund mee too bee kept but so long till you perceyue by the sequele, whither I haue poysoned your father or no. Domitius escaped and had his lyfe pardoned by Cæsar: but yet his bondman had saued him first.

¶The.xxv.Chapiter.

IN the tyme of the Ciuil warres, a Bondman hid his maister that was proclaymed Traitour. And when he had put his Maisters Ringes on his Fingers, and arayed himself in his Apparell, he went out too the Executioners, and telling them that hee craued no fauour, bade them execute their Commission, and therwithall hild out his necke for them too cut of. How great manhod was it for him too yeeld himself too death for his Maister, in a tyme when faithfulnes was geson: and too bee loth that his Maister should dye in the common crueltie: yea and too be founde so trustie when trecherie was vniuersall, as too craue death in recompence of his faithfulnes, euen when Treason was most highly rewarded?

¶The.xxvi.Chapter.

WIll not let passe the Examples of myne owne tyme. Under Tiberius Cæsar, the outrage of appeaching men was very ryfe, and in maner common: whiche thing gaue a sorer wound too the settled state of this Citie, than al the Ciuill warres

res had doone. Aduauntage was taken of dronkenmens talke, and of thinges spoken simply in mirth, nothing was in safetie. Euery occasion of picking thankes was liked of. And men mused not what should become of them that were accused: for they were all serued with one sawce. One *Paule* a mã of honor being at a certein feast, had on his finger a ring with a riche stone sticking out, wherein was ingrauẽ the image of the Emperour *Tyberius*. I should play the foole too muche, if I should make mencenelle too tell you how he tooke a Chamberpotte. Which thing one *Maro* a comon knowen promoter of that tyme, tooke good heede of. But a bondman of this drunkenmã for whom the bayt was layed, pulled of his maisters ring. And when *Maro* bade the gwestes beare witnesse, that he had put the Emperours image too his priuities, and therupõ would haue framed a bill for them too haue subscrybed: the bondman shewed him the ring vppon his owne finger. If a man may call this man a slaue, he may also call the other an honest gwest.

The .xxvii. Chapter.

N the tyme of the Emperour *Augustus*, before mennes woords were yet treason, though they bred them trubble: one *Ruffus* a Senatours peere (as he sate at Supper) wished that the Emperour might not come home ageine alyue from a progresse whiche hee then intended: adding furthermore, that all Bulles and Calues wished the same. There were that tooke good heede of those woords. Assoone as next morning came, a bondman of his that had wayted vppon him at Supper ouer night, tolde him what woordes hee had cast foorthe in his dronkennesse as hee was at Supper, and counselled him too hye him too the Emperour before hand, and too bee his owne accuser. His maister following his aduyce, met the Emperour at his first comming abrode. And when he had sworne vnto him that he was not wel

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in his wittes ouer night: he prayd God that his wishe myght light vppon himself and his Sonnes, beseeching the Emperour that he would pardon him and receyue him into his fauour agein. When the Emperour had graunted his sewt: no man (sayd *Ruffus*) will beléeue you haue taken mee into your fauour agein, vnlesse you giue me some thing. Therewithall he asked no trysling some of Monye, and obteyned it. And I for my part (sayd the Emperour) will indeuer that I may neuer bee displeased with thee. Honourably did the Emperour deale with him: both in pardoning him, and also in matching liberalitie with his gentlenesse. Whosoeuer shall heere of this example, must needes prayse the Emperour: but yet hee must prayse the Bondman firste. Doo ye not looke I should tell yee that he was made free for dooing this deede? He was so: but not for nought: for the Emperour payed for his manumission.

¶ The. xxviii. Chapter.

After so many examples, there is no dout but a Maister maye receyue a freendly turne at his Bondmannes hand. Why should the persone rather imbace the thing, than the thing innoble the persone? All men haue one beginning, and all spring out of one Roote. Noman is more Gentleman than other, sauing he that hath a better disposed nature, and more apt too good artes. They that setfoorth their Pedegrees & their auncetors on a long rowe interlyned with many braunches of Collaterall descentes on the forefrunt of their houses, are rather notorious than noble. There is but one parent of all men, euen the world. Whither it bee by famous or bace descēt, euery man conueyes his first Pedegree from him. There is no cause why these that keepe tale of their auncetors should beguile thee. Whersoeuer the world hath made any man renowmed, byandby they feyne him too bee a God. Despyze no man though his Pedegree bee worne out of remembraunce, and finally furthered by vnfreendly fortune. Whither your auncetors were freemen, or bondmen, or Alyantes; bee of good co-

rage

rage hardily, and whatsoeuer baceneſſe lieth in your way, leape ouer it. Greate nobleneſſe abydeth for you aloft. Why ſhould Pryde puffe vs vp into ſo great fondneſſe, that wee ſhould diſdeyne too take a good turne at our Bondmennes handes; and looke ſo much at their degree, that wee ſhould forget their deſertes? Calleſt thou any man Slaue, being thyſelf the bondſlaue of Lecherie and Gluttonie, and the comon kickhorſe, not of one Strumpet but of manye? Calleſt thou any man ſlaue? Whither a Gods name doo theſe Colecariers iaunce thee, carying this thy Couch vp & doune? Whither doo theſe Clokemen like a ſort of hraue Soldadoes, whither (I ſay) doo they conuey thee? Too the dooze of ſome Dooꝛekéeper, oꝛ elſe too the Garden of ſome Raſcall that hath not ſo much as an oꝛdinarie office. And yet denyeſt thou thyſelf too bee beholden too thyne owne Seruant, which thinkeſt it too bée a greate frendſhip too get a kiſſe of an other mans Seruaunt? How happeneth it that thou art ſo at oddes with thyſelf? At one inſtaunt thou both deſpyſeſt and honoureſt ſlaues. Within dooꝛes thou art Loꝛdly and full of commaundementes: and without dooꝛes Loutlyke and as muche ſkoꝛned as ſkoꝛnfull. Foꝛ none are ſooner out of countenance, than they that take moſt ſtoutly vppon them in all naughtineſſe. Neither are any folke buzyer too tread others vnder foote, than ſuche as haue learned too ryde vppon others, by putting vp repꝛoche at other mennes handes themſelues.

¶ The. xxix. Chapiter.

THeſe thinges were too bee ſpoken, to pull downe the pryde of men that hang vppon foꝛtune, and too recouer vntoo bondmẽ the ryght of benefiting, in likewyſe as it is too bee yeelded vntoo childꝛen. Foꝛ it is a queſtion, whether childꝛen can by anie meanes bée moꝛe beneficiall too their parẽtes, than their parentes haue been vntoo them? This is a playne cace, that manie ſonnes haue become greater, and of moꝛe abilitie than

than their fathers, and in that respect haue bin better than their fathers: which thing being admitted, it may also fall out that they haue doone more for them, considering that bothe their abilitie was greater, and their will better. Verely (will some man say) whatsoeuer it bee that the sonne dooth for his father, it is lesse than his father hath doone for him, bycause he had not bin in case too haue doon it, if it had not bin for his father. So can no benefiting surmount him that is the ground of the surmounting of itself.

First it is too bee considered, that some thinges take their beginning of other, and yet are greater than their beginninges. Neither is any thing therefore lesse than that frō whence it hath his beginning, for that it could not haue growen too that greatnesse, excepte it had had a beginning. There is almoste nothing but it farre exceedeth his firste originall. Seedes are the causes of all thinges, and yet are they the leaste part of the thinges that growe of them. Looke vppon *Rhyne*, looke vppon *Euphrates*: too be shorte, looke vppon all noble Riuers: and what are they, if you measure them by their heades from whēce they spring? whatsoeuer they bee feared for, whatsoeuer they bee renowmed for, they haue purchaced it in their far going. Take away rootes, and there shalbee no woodes; neither shall the greate Mountaynes bee clad with Trees. Looke vppon the growing timbertrees. If ye regard the great heighth and bougenesse of their Bodies, or the greate thikneſſe and brode spreddingout of their Boughes: how small a thing in comparison of these, is that whiche is conteined in the Roote with his fyne little stringes? Temples stand vpon their foundations, and so doo the Walles of this famous Citie: and yet the thinges that beare vp the whole woorke, lye hidden in the ground. The same cometh too passe in all other thinges. The greatnesse that groweth out, dooth alwayes ouerspred his owne originall. I could not attayne too any thing, excepte my Parentes had first begotten mee. Yet is not euery thing that I haue atteined too, lesse therfore than the thing without which I had not attayned vntoo it. If my Nurce had not cherished

mee when I was a Babe, I could haue compaſſed none of the thinges which I now doo both with head and hande: neyther ſhould I haue comme to this renowme and honour whiche I haue earned with my trauell both in peace and warre. Wilt thou therefore preferre my Nurcis dooinges before my greateſt deedes? And what difference is there, ſeeing I could no more haue comme too any thing without the benefyte of my Nurce, than without the benefyte of my father?

The.xxx.Chapiter.

But if all that euer I am now able too doo, ought too bee imputed too my firſte originall: You muſt conſider that my Father is not my beginner, no nor my Grandfather nother. For alwaies the further yee go, there ſhalbe ſtill ſome other beginning of the beginning that went laſt afore. But no man will ſaye I am more beholdē too myne Aunceters whom I neuer knewe, and whiche are paſſed the reache of remembraunce, than too my Father. But I ſhould bee more beholden too them than too my Father, if I bée beholden too myne aunceters that I had a Father to beget mee.

Whatſoeuer I haue doone for my Father, though it bée neuerſo much, yet (ſayeſt thou) it is nothing in reſpect of my Fathers deſertes, bycauſe I had not bin if he had not begotten mee. After this maner of reaſoning, if any man haue healed my Father when he was ſicke and at deathes dooze: there is nothing that I can doo for him, but it is leſſe than he deſerueth, bycauſe my Father had not begotten mee if hee had not bin recouered. But ſee if this carle not a more likelyhod of truthe: that the thing which I both could doo and haue doone, ſhouldbee eſteemed as myne owne, and in myne owne power, and at myne owne wil. That I am borne, if thou looke throwly what a thing it is, thou ſhalt fynde it a ſmall matter and an vncertein, and an occaſion of good and euill alyke, doutleſſe the firſt ſteppe vntoo all thinges, but yet not byandby greater than all thinges bycauſe it is the firſt of all thinges.

I haue saued my Fathers lyfe and aduaunced him too high estate, and made him a Prince in his Countrie; and I haue not onely innobled hym with deedes doone by mee, but also giuen him a large and easie ground too worck vpon himself, no lesse voyd of perill than full of renowme. I haue heaped vppon him both honour, and welthe, and whatsoeuer may allure mannes mynd vntoo it: and wheras I was aboue all other men, I submitted my self vnder hym. Tell mee now: that a man is able too doo these thinges, cometh it of his Father? I will answer for thee. Yea vndoutedly if too the dooing of these thinges, it was inough too bee onely borne. But if too liuing well, the least part bee too liue: or if thou haue giuen mee no more, than that whiche wyld Beastes and other liuing thinges (whereof some are very small, and some moste vyle) haue as well as I: then chalenge not that too thyself, whiche I haue not of thee, though I haue it not without thee. But the case I haue rendered lyke for lyke. In so dooing I haue surmounted thy gift, in asmuchas I haue giuen it wittingly, and thou hast receyued it wittingly: & in that I haue giuen it thee, not for myne owne pleasures sake, or at least wyse not through pleasure: and finally in that it is so much a greater thing too keepe lyfe still than too receiue lyfe, as it is a lyghter matter too dye before a body can feare death, than afterward.

¶ The .xxxi. Chapter.

I Gaue life too thee when thou mightest vse it out of hande: but thou gauest life vntoo mee, when I could not tell whither euer I should enioye it or no. I gaue thee life whē thou wart afrayd of death: thou gauest me life, that I might dye. I gaue thee a full and perfecte life: thou begatest mee voyde of reason, and another bodies burthen. Wilt thou knowe how small a benefite it is too giue life in suche wise? Thou shouldest haue cast mee awaye: or thou diddest mee wrong too beget me. Whereby I gather, that the begetting by the Father and Moother, is the least benefite that cā bee, vnlesse there go with

it all other thinges, whiche ought too folowe this enteraunce of benefiting, whiche is too bee ratified with other naturall dueties. It is not good too liue: but too liue well. But I liue well: yea, and I might haue liued ill. So is there no more thyne, but that I liue. If thou vpbrayed mée with a life, whiche of it self is naked, and witlesse, and bauntest of it as of a greate good thing: remember that thou twyttest mee by suche a good thing, as is comon too Flyes and Woormes. Ageine, (that I maye alledge none other matter, than the applyng of my self too good learning, too the intent too direct the race of my life in the right waie): If I liue well thou haste euen in this benefite, receiued a greater thing than thou gauest. For thou gauest mee too myself, rude and vnskilfull: but I haue rendered thee thy sonne suche a one, as thou mayest bee glad that euer thou begattest him.

¶ The .xxxii. Chapiter.

MY Father hath cherished mee: if I dooe the same too him, I render with an ouerplus, because it dooeth him good, not onely too haue cherished his sonne, but also too bee cherished by his sonne: and he taketh more pleasure of my good will, than of the verie deede. But his cherishing of mee, wente no further than too my bodie. What if a manne had proceeded so farre, that for his Eloquence, his Iustice, or his Chiualrie, he were becomme famous in forrein Realmes, and had also made his Father highly renowmed, by making the baceneſſe of his birthe too shine foorth by the brightnesse of his vertues? should he not bestowe an inestimable benefite vppon his parentes? Should any man haue knowen *Aristo* and *Gryllus*, but for *Xenophon* and *Plato* their sonnes? *Socrates* suffereth not *Sophroniscus* too dye. It were a long matter too recken vp the rest that liue, for none other cause but that the excellent vertew of their Children hath commended them to posteritie. Whither was *Marcus Agrippa* more beholden to his Father, who

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was not so muche as knowen after the decease of *Agrippa*; or his Father more beholden too him, who nobly atteined a Seagarlaude (the highest honour emong all the rewardes of Chiualrie); and builded so many greate woorkes in the Citee, surmounting the royaltie of all former woorkes, and vnable too bee matched of any that were made after? Whither did *Octauius* more for his sonne *Augustus*: or the Emperor *Augustus* more for his Father *Octauius*? howbeit that the shadowe of the Father by adoption, did ouercouer the Father by nature. How would it haue reioyced his harte, if he had seene him reigning in quiet peace, after the Ciuell warres were ended? He had bin more happie than he could haue perceiued; and as often as he had looked vppon himselfe, he would scarcely haue beleeued, that so noble a persone could haue bin borne in his house. What should I now proceede with any mo, whom forgetfulnesse had outworne long ago, had not the glorie of their children reliued them out of darknesse, and kepte them still in the light? Hereafter let vs not aske, whither any sonne hath doon more for his Father, than his Father hath doone for him: but whither it bee possible for any Sonne, to doo more for his Father, or no? Although the examples that I haue rehersed alredie doo not yet satisfie thee, or surmount the benefites of their Parentes: yet is it possible by Nature too bee doone, howbeeit that no age hath hithertoo brought foorth any suche as hath doone it. For albeeit that no one benefite or mo seuerally, bee able too surmount the greatnesse of the Parentes desertes: yet maye many knit togither in one surmount them.

¶ The .xxxiii. Chapiter.

Cipio saueth his Father in battell: and being scarce man growen, setteth Spurres too his horse, and giueth charge vppon his enemies. Is it but a small thing, that for desire too reskowe his father, he regardeth not so many perilles, so many noble Capiteines, so many thinges assailyng him, so

many stoppes incountering him? That being a rawe souldier, and the firste tyme that euer he came into the feelde, he ouerrunneth the old expert souldyers, and outgeeth his owne peeres? Ad hereunto that he defendeth his Father arreigned, and deliuereth him from the conspiracie of his enemies that were too strong for him: That he maketh him Cõsull twice or thrice and preferreth him too other offices of honor, meete too bee coueted euen of Consulles, and Consulles peeres: That he releeueth his pouerty with goodes gotten by the Lawe of armes, and (whiche is the honorableste thing of all emong menne of warre) inricheth him with the spoile of enemies. If all this bee too little, putte too further, that he continueth him in extraordinarie offices, and in the gouernement of Prouinces: ad also, that by ouerthrowing of moste mightie Citees, he alone without fellowe, being the founder and mainteiner of the Romaine Empire, that was too comme from Easte too West, aduaunceth the nobleneste of his noble Father. Shewe mee the matche of this *Scipio*, and there is no dout but the common benefite of begetting, shalbee surmounted by the singular goodneste and vertewe of suche a one, I am not able too saye, whither too the greater welfare, or too the greater honour of his countrie.

¶ The. xxxiiii. Chapiter.

MOreouer, if all this bee too little: admitte that somme man haue discharged his Father from tormentes, and taken them too himself. For you maye inlarge the weldooinges of a sonne, as farre as you list, considering that the benefiting of the Father is simple and easie, yea, and also delightfull to the doer. What neede wee many woordes? The father giueth life he knowes not too whom. And in dooyng of it he hath a Copartner: he hath an eye too the Lawe of fatherhod; too the reward of fathers, too the continewance of his house and familie, and vntoo all thinges rather, than him too whom he did it.

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What if a man hauing obteined wisedome, doo teache the same too his father? (For wee wil reason vpon that point also:) whither hath he doone more for his Father, in teaching him too liue a blessed life: or his Father more for him in giuing him life onely? Whatsoeuer thou dooest (will somme menne saye) and whatsoeuer thou art able too bestowe, it is by the benefite of thy father. As well maye my Schoolemaister claime it for his benefite, that I haue profited in the liberall Sciences vnder him: and yet wee excell those that haue taught vs such thinges: at leastwise those that haue taught vs our first principles. And although no manne can atteine any thing without them: yet is not all that a manne hath atteined, inferiour to them. There is greate difference betweene the firste thinges, and the greatest thinges. The firste thinges are not by and by comparable too the greatest thinges, because the greatest can not bee atteined vntoo without the first thinges.

The. xxxv. Chapter.

Now it is tyme for me to bring somewhat out of myne owne store, if I maie so terme it.

He that bestoweth suche a benefite as may bee bettered, may bee surmounted. The father hath giuen his sonne lyfe: but there are thinges better than lyfe: Ergo the father maie be surmounted, bycause there is some better thing than the benefite that he hath bestowed.

Yea if one that hath giuen a man lyfe bee once or twyce deliuered from perill of death for it, he hath receyued a greater benefyte than he gaue: Ergo if the Sonne saue his father ofte tymes from daunger of death, the father receyueth a better turne than he bestowed.

He that receiueth a good turne, receiueth so much the greater good turne, as he hath more neede of it: But he that liueth hath more neede of lyfe than he that is not yet borne, (as who

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can finde no wāt at all of it): Ergo the father receiueth a greater benefite in his sonnes sauing of his life, than the sonne receyueth in his fathers begetting of him.

[But thou sayest still, that] the fathers benefites cannot bee ouermatched by the sonnes benefites. Whyso? Bycause he hath receyued lyfe of his father, whiche if he had not receyued, he could haue doon no good turnes at all. This cace of the father is comon too all menne that haue preserued anie bodyes life: for they could not haue requyted, if they had not receyued lyfe. By the same reason it is not possible too reward a Phisician aboue his desert, (for a Phisician is woont too giue life): nor a mariner if he haue saued a man from shipwrecke. But the benefytes as well of these men, as of all others that by anie meanes haue giuen vs lyfe, may bee surmounted: Ergo the benefites of parentes may bee surmounted also.

If a man haue bestowed suche a benefite vppon mee as hath neede too bee furthered by the benefytes of manie men: and I bestowe suche a benefite vppon him, as should neede the help of noman: I haue bestowed a greater than I haue receiued.

The father giueth his chyld suche a life as should haue perished out of hand if there had not folowed manie thinges too mainteine it: But if the sonne saue his Fathers life, he giueth him suche a life as wanteth the helpe of no man, as too the continewance of it: Ergo the Father that hath receiued life at his sonnes hande, hath receiued a greater benefite than he gaue.

¶ The .xxxvi. Chapiter.

These thinges diminisshe not the reuerence towardes Parentes, ne make their Children woorse too them, but rather better. For by Nature Vertewe is desirous of praise, and preaceth too outgo the formest. The childs loue wil be the more chereful, if it goe on too requite benefites, with hope of surmounting. If this maye comme too passe by the mutuall consent of the Fathers and the Children: forasmuche as there

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bee many thinges wherein wee maye bee vanquished too our owne behooke: what luckier incounter, what greater felicitie can there bee to Parentes: than too bee driuen too confesse thē selues, ouermatched by their Children in weldooyng? If wæ bee not of this opinion: wee giue our Children cause of excuse, and make them the slower too render thankfulnesse, whereas wee ought rather to spurre them forward, and too say? Gotoo good sonnes there is an honorable wager layed betweene the Fathers and the Sonnes, whither they shall haue giuen or receiued greater benefites. They haue not therefore wonne the wager, because they haue begunne firste: Onely plucke vp a good harte as becommes you, and faint not, that ye may ouercomme them that would bee glad of it. In so goodly an enterprise, you cannot want Capiteines too incorage you too doo as they haue doone afore you, and too haste you forward in their owne footesteppes, too the victorie whiche they haue often heretofore gotten of their Parentes.

¶ The. xxxvii. Chapiter.

Eneas ouermatched his father. For whereas his father had borne him a Babe when he was a light and safe cariage: he tooke vp his father heauie with age, and caried him through the thickest preace of his enemies, and through the ruines of the Citie falling doune about him. at what tyme the deuout old man holding his holie Relikes and housholdgods in in his armes, loded him with another burthen heuyer than himselfe. Yet bare he him in the fyre, yea and (what is not naturall loue able too doo?) he bare him through, and shyned him too be woorshipped among the Founders of the *Romaine* Empyre. The yoongmen of *Sicilie* ouermatched their Father. For when Mount *Ætna* bursting foorth with greater force than was accustomed, had cast foorth his fyre intoo the Townes, intoo the Feeldes, and into the greatest parte of the Iland: they caught vp their Parentes, and men beleeue that the flames

mes clause a sunder, and withdrawing on either syde of them, did set open a Gap for those most worthy youngmen too ronne out at, that they might safely performe their greate attempt. The like victorie befell too Antigonus: who hauing vanquished his enemies in a sore Battell, did put the reward of the victorie ouer too his Father, and gaue the kingdome of *Cipras* into his handes. The trewe reigning, is, not to reigne when thou mayst. *Manlius* also ouercame his lordly father. For when his father had put him away for a tyme, bycause of the brutishnesse & dulnesse of his youth: he came to a *Tribune* of the people that had sommoned his father too answere too an inditement: & when the *Tribune* (in hope he had hated his father, and would therefore haue bin a Traytour too him) beleeuing hee should haue doone the youngman a pleasure, whose banishment (among other thinges) he obiected too *Manlius* as a heynouse cryme,) demaunded of him the tyme that his Father had set him: The youngman getting him alone, drewe out a Dagger that hee had hidden in his sleeue, and sayd too hym. If thou sweare not too mee to discharge my father of his Indytement, I will thrust thee through with this Dagger. It is in thy choyce after what sort my Father shall haue no accuser. The *Tribune* sware, and kept touch with him, certifying the Court of the cause why he let his Action fall. It had not bin for any other man thus too haue ouerruled the *Tribune*, and too haue gone cleere away with it.

Titus Manlius, the Sone of Lucius Manlius. Looke in Liuie the vii. booke of the first Decad. Marcus Pomponius.

¶ The. xxviii. Chapiter.

HEre are examples vpon examples, concerning suche as haue deliuered their Parentes out of Daungers, aduaunced them from the baceste degree to the highest state; and lifting them from the common and rascall sort, haue commended them too the world, neuer too bee forgotten. No force of woordes, no excellēcie of wit

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is able too eppresse, how greate, how commendable, and how woorthie a matter it is too bee had alwayes in remembrance, for a man too bee able too say: I haue obeyed my Parentes, I haue giuen place too their commaundemētes were they right or wrong, easie or hard, I haue behaued myself obediently and with submission: In this one point onely haue I bin wilfull: that I myght not bee ouermatched in well dooing. Contende you also I pray you: and when you bee banquished, giue a newe onset. Happie are those that shall so banquish; happie are those that shalbee so banquished. What thing can bee more noble, than that poongman whiche myght saye too himself, (for it is not lawfull for him too saye it too any other body) I haue ouermatched my father in weldooing? What thing can bee more fortunate than that old man, which might euery where make his vaunt vnto all men, that his sonne hath ouergone him in weldooing? And what greater felicitie can there bee, than too yelp in such a case?

Vif.

The end of the third Booke.

The fourth booke of Lucius Annæus Seneca, concerning Benefites.

¶ The first Chapiter.

If all the thinges that wee haue discourſed (my frende *Ebutius Liberalis*,) it may ſeeme that no one thing is ſo needefull, or (as *Saluſt* ſaieth) too bee treated of with more heede, than that which wee bee now in hand with: namely whither the dooing of good turnes, and the rendering of thankfulneſſe, are thinges too bee deſyred for themſelues. There are too bee found, which ſet not by honeſtie but for aduauntage ſake, and whiche like not vertue without reward: whiche notwithſtanding hath no noblenesſe in it, if it haue any thing ſette too ſale. For what fowler ſhame can there bee, than for a man too make reckening what it may bee wooꝛth too him too bee honeſt? when as Uertue is neyther allured with gayne, noꝛ frayed away with loſſe, and is ſo farre from bꝛybing any man with pꝛofers oꝛ pꝛomiſes, that ſhee willeth men too too ſpend all vppon hir, and is commonly with them that giue themſelues freely vnto hir? He that will go vnto hir, muſt tread pꝛofit vnderfoote. Whitherſoeuer ſhee calleth, whitherſoeuer ſhee ſendeth; thither muſt a man go without regard af his woꝛldly goods, yea and ſometyme without ſparing his owne blud, and he muſt neuer refuze too doo her commaundment. What ſhal I gayne (ſayeſt thou) if I doo this thing valeantly, oꝛ that thing bountifully? There is nothing pꝛomiſed thee for the dooing of it: if any pꝛofite happen too thee, take it for aduauntage. The pꝛice of honeſt thinges is in themſelues. For aſmuche then as euery honeſt thing is too bee deſyred for it ſelf, and good dooing is an honeſt thing: it muſt needes bee in the ſame caſe, ſeeing it is of the ſame nature. But that the thing which is honeſt, is too bee deſyred for it ſelf: it is often and ſufficiently pꝛoued alreadie.

¶ The

¶ The second Chapiter.

N this poynt I muste wage Battell ageinst the delicate and nyce companie of Epicures, whose Philosophie is in their feasting, among whom Uertue is the Handmayd of pleasures. Them shee stoopes vntoo, them shee attendes vppon, them shee beholdes aboue hir. There is no pleasure (sayeth the Epicure) without vertue. But why is pleasure put before vertue?

Thou reasonest concerning the order. Our question concerneth the whole thing, and thou argewest vppon a part of it. Uertue is not vertue if shee can folowe. Uertue chalengeth the cheefest preheminence. Shee muste leade, shee muste commaund, shee must stand in hyghest place: and thou biddest hir fetch hir watchwoord at another.

What skilles it thee, sayst thou? for I also doo deny that there can bee any blissed lyfe without vertue. I myself also disallowe and condemne the pleasure whiche I folowe, and too whiche I haue yelded myself in bondage, if vertue bee seuered from it.

The only thing that is in question, is whither vertue bee the cause of the souerein good, or the souerein good it self.

Admit that these bee the onely thing in question. Suppossest thou that the asking of it concerneth but the transposing of the order onely? Certesse it were a verie confusion and a manifest blindnesse, too set the Cart before the Horse. I am not displeased that vertue is marshalled behynd pleasure: but that shee is in any wyse matched with pleasure. Shee is the disdepyner & enemy of pleasure, and shuneth her as farre as shee can. She is better acquaynted with peynfulnesse and greefe, and more meete too be grafted into manly misfortune, than intoo this womanish felicitie.

¶ The third Chapter.

THese thinges were too bee spoken (my *Liberalis*) bycause the dooyng of good turnes (whiche is the matter wherof wee treate) is a poynt of vertue: & it is a foule shame that it should bee doone in any other respect, than to haue it doone. For if wee should doo it in hope of receyuing agein: then should wee doo it too the richest, and not too the woorthyest. But now wee preferre the poore man before the greedie riche man. That is no benefyte, whiche hath an eye too the welth of the persone. Moreouer, if only profit should allure men too doo good: they should doo least good, that best might: namely riche men, men of authoritie, and Kinges, bycause they haue least neede of other mennes helpe. And affor the Goddes, they should bestowe none of these their manifold giftes whiche they power out vpon vs Night and Day without ceassyng. For their owne nature suffizeth them in all thinges, and mayntenyeth them in abundaunce, in safetie, and in impossibilitie too bee annoyed. Therefore shall they doo good too none, if the onely cause of dooing good bee the regarde of themselues & their owne profite. Too looke about one, not where it may bee best bestowed, but where it may bee bestowed too most aduauntage, and from whence it may bee taken away with most ease: is not beneficialnesse, but vlurie. But forasmuchas suche dealing is farre of from the Goddes: It foloweth that they bee rightly liberall. For if the onely cause of dooing good bee the profit of the dooer: Sith God can looke for no profite at our hande: there is no cause why God should doo vs any good.

The fourth Chapter.

I Knowe what aunswere is made too this. Surely God dooth no good turnes at all, but is careleesse and regardeleesse of vs; and being quyte giuen from the woorld, buzieth himself about other matters, or (whiche seemeth too the Epicure too bee the souereine felicitie) about nothing, nor is anie

more inclyned too benefiting, than too dooing wrong. He that so sayeth, thinketh not ỹ God heereth the voyces of them that pray, nor of them ỹ everywhere lift vp their hands too heauen in making their vowes bothe priuate and publike. Whiche thing doutlesse had neuer comme too passe, neither would all the world haue agreed too bee so mad, as too make sewt vntoo deaf Goddes and helplesse Idolles, except they had felt their benefytes in verie deede, onewhyle freely bestowed, another-whyle giuen vppon prayer, and the same too bee greate, sent in dewe season, and by their tymely comming ridding men frō greate miseries that manaced them. And who is so muche a wretch or so smally regarded? who was euer borne too so hard a destinie and too so sore penance, that he hath not felt this so greate bountifulnesse of God? Looke vppon the miserablest of them, euen when they lamēt and bewayle their owne cace: and yee shalnot finde them altoogither voyde of the heauenly benefytes. yea yee shall fynd none that hath not drawen somewhat out of that most bountifull fountaine. Is it a small thing that is giuen indifferently too all men in their birth? Or (too let passe the things that are distributed afterward in vnegall proportion) did nature giue a small thing when shee gaue herselfe?

The.v. Chapiter.

Doeth not God bestowe benefytes? from whence thē hast thou these thinges whereof thou art owner? whiche thou giuest? whiche thou Denyest? whiche thou keepest? whiche thou catchest? From whence comme these innumerable thinges that delyght the eyes, the eares, and the minde? From whence is this abundance that furnisheth euen our ryotous excesse? For, not only our necessities are prouyded for, but euen our pleasures also are tendered. Whence haue wee so manie trees bearing sundrie sortes of frutes, so manie wholsome herbes, and so manie diuersities of meates

meates seruing for all seasons through the whole yeare? insomuch eas the verie foode that commeth of the earth wee wote not how, were able too finde an vnpurueying sluggard. What should I speake of all kynde of liuing thinges, some breeding vppō the drye and hard ground, some within the moyst waters, and some sent doune from aloft, too the end that euery peece of nature should yeeld some tribute vntoo vs? what should I say of Riuers, some with mosse pleasaunt wyndlasses inuironing the fields, and othersome passing foorth with bouge streames able too beare shippes, and intermedling themselues with the sea? Wherof some, at certeine ordinarie dayes, take woonderfull increase, so as the soodein force of the somers flud, moysteneth the grounds that are situate vnder the Droughtie and burning clymate. What shall I say of the veynes of medcinable waters? what shall I say of the boyling vp of whot Bathes euen vppon the verie shores?

Euphrates. Tygris. Nilus. Po. & others.

And what of thee ô Mighti Lare, and Benacus which swell,
With roring Bilowes like the Sea whē windes doo make it fel?

¶ The. vi. Chapiter.

IF a man had giuen thee a fewe Acres of Ground, thou wouldest say thou haddest receyued a benefite at his hand: & denyest thou the vnmeasurable bougenesse of the vpside earth too bee a Benefite? If a man should giue thee Monnie and fill thy Chest (for that is a greate matter with thee) thou wouldest call it a benefite: and thinkest thou it no Benefite, that GOD hath hoorded vp so manie Metalles, and shed foorth so many streames vppon the Sandes, in ronning doune whereuppon, they carie with them a bouge masse of Gold, Siluer, Brasse, and Yron hidded euerywhere: and also that he hath giuen thee cunning too fynde it out by setting markes of his couert riches vppon the vpper part of the Earth? If a man should giue thee a house

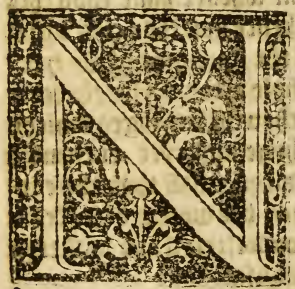
a house wherein there were a little glistering Marble, and a roofe shyning with gold or vernished with colours; wouldest thou call it a meane benefite? God hath builded thee a greate house, out of perill of burning or falling, wherein thou seest, not little peeces and thinner than the Chizell itself wherewith they were heawen: but entier huge Walles of moste Precious stone, whole through out of sundrie and seuerall woorkemanship, the small peeces whereof thou woondrest at; the roofe of whiche house shyneth after one sorte in the day tyme, and after another in the nighttyme: and dooest thou now denye that thou hast receiued anie benefite at all? Agein, whereas thou settest greate store by these thinges whiche thou hast: thinkest thou (whiche is the point of a thankelesse persone) that thou art beholden too nobodie for them? from whence haste thou this breath whith thou drawest? from whence hast thou this light, whereby thou disposest and ordrest the dooinges of thy lyfe? from whēce hast thou thy blud, by whose mean thy lyuely heate is mayntayned? from whence haste thou these thinges whiche with their excellent taste prouoke thyne appetyte, euen more than thy stomacke can beare? from whence hast thou these intycementes of pleasure euen till thou bee weerie of it? from whēce hast thou this ease wherin thou weltrest and withrest awaye? wilt thou not (if thou bee thankfull) say?

God giues this ease, and he shalbee my God for euermore:
His altars shal my tender Lambes imbrew ful oft therefore.
For he it is that makes my Neate to wander (as yee see)
And giues mee powre on Otē Reede to pype with merry glee.

God is hee, not that hath sent out a feawe Oxen, but whiche hath dispersed whole herdes of all maner of Catell into the whole woorld: which giueth pasture too the flockes that strayn here and there in all quarters: which giueth Somerfēde and Winterfēde one vnder another: which not only hath taught men too playe vppon a reede, and after some maner too sing a rude and homely song vntoo it: but also hath deuysed so many artes, so many varieties of woordes, and so many soundes, too yeeld sundrie tunes, some by force of our owne breth, and some

by outward wynd. For wee can no more say, that the thinges whiche wee haue inuented, are our owne doinges: than that it is our owne doing that wee growe, or that the bodie hathe his full proportion and properties according too his determinate tymes: as the falling away of teeth in chyldhod, the lustinesse of youth growing vntoo yeeres of more discretion, and the strongnesse of mannes estate passing from thence intoo the last age, whiche pitcheth the bounds of our flyghtfull lyfe. There are sowen in vs the seedes of all ages, and of all artes: and God as a schoolemaster dooth secretly trayne foorth our naturall dispositions.

¶ The. vii. Chapter.



Nature (sayest thou) giueth mée these thinges. Perceyuest thou not, that when thou sayest so, thou doost but change Gods name? For what else is Nature, than God, and Gods ordinance planted in the world and in the partes therof? As often as thou listest, thou mayst call him, sommetymes the author of all thinges, and sometymes *Ioue*, that is too say, the moste gracious and most myghtie. Also thou mayst wel terme him ỹ Thunderer, and the Stander: for he is the verie Stãder, and Stayer: not bycause the battell of the *Romanes* which was fleeing, stayed and stood still after the making of their vow, (as our historiographers haue reported): but bycause all thinges stand and are stayed by his benefite. Moreouer if thou call him Fate, thou shalt not lye. For whereas Fate is nothing else but a holding on of causes linked one within another: he is the first cause whervppon all the rest depend. Finally thou mayst properly apply too him what names so euer thou wilt, whiche conteine anie force and effect of heauenly thinges. Looke how manie properties or operacions he hath: so manie names may he haue.

Iupiter Opt. Max.
Tonans.
Stator.
Statilio.

Fatum.

¶ The

¶ The.viii. Chapter.

Ur men doo also terme him father *Liber*, and *Hercules*, and *Mercurie*. Father *Liber*, bycause he is the father of all thinges, by whom was first found out the power of sedes, which should bee the mayntenance of all thinges through pleasure. *Hercules*, bycause his power is inuincible, and shall returne into fire when it is weerie of woorking. And *Mercurie*, bycause Reason, and nomber, and order, and kunning are in his power. Whithersoeuer thou turne thyself, thou shalt fynd hym meeting thee. Nothing is exempted from him. He himself filleth his woorke too the full. Therefore thou vnthankfullest of all wyghtes, thou talkest vaynly when thou sayest thou art not beholden too God, but too nature. For neyther is nature without God, nor God without nature: but both are one thing, without difference of office. If for a thing that thou haddest receiued of *Seneca*, thou wouldest say thou art better too *Annæus*, or *Lucius*, thou shouldest not thereby chaunge the persone of thy Creditor, but his name: bycause that whether thou call him by his forename, his proper name, or his Surname, yet shall he bee but all one man. Euen so, whither thou bee the termes of Nature, Fate, or Fortune, it makes no matter: bycause they al are the names of the selfsame God, vsing his power diuerslye. Iustice, Honestie, Wisedome, Manlinesse and Thriftinesse are the goods of the mynd whiche is but one. If thou lyke any of these, thou lykest the mynd.

¶ The.ix. Chapiter.

But too the intent I raunge not aside into bymatters: I say that God bestoweth right manie and exceeding great benefytes vppon vs, without hope of receyuing aught agein, bycause that neither he needeth any thing too bee bestowed vppon him, nor wee are able too bestowe any thing vppon him. *Ergo* Benefiting is a thing

too bee desyred for it owneselfe, and nothing is too bee respected in it but onely the receyuers commoditie. This is the thing that wee must tend vnto, setting aside our owne commodities.

But (sayeth he) thou hast told vs we must make ware choyce on whom we bestowe our good turnes: because that not euen the husbandman will betake his seede too the sand: *Ergo* wee must seeke our owne profit in dooing good turnes, lyke as wee doo in tilling and sowing: for too sowe is not a thing too bee desired for it selfe. Besides this, yee take aduysement in dooing your good turne: which thing ought not too bee, if the dooing of good Turnes were a thing too bee desired for itselfe: for in what place so euer and in what wyze so euer it were doone, it were still a good turne.

Wee folowe the thing that is honest, for none other cause than for it self. And although none other thing bee too bee sought in in it: Yet notwithstanding wee bethinke our selues what wee may doo, and when, and after what sort, for in these thinges it consisteth. Therefore when I bethinke mee vppon whom I may bestowe my good turne: I indeuer that it may bee a goodturne in deede. For if it bee bestowed vppon an vnhonest persone; it can bee neyther honest, nor a goodturne.

¶ The .x. Chapiter.

TO restore a thing that a man hath taken too keepe, is a thing too bee desyred for itself: Yet shall I not alwayes restore it, nor in all places, nor at all tymes. Sometyme my vtter denying of it may bee as good as the open restoring of it. I must haue an eye too the profit of him to whom I should restore it: and if the deliuerance wil doo him harme, I shall keepe it still from him. The same thing must I dooe in benefyting. I must consider too whom I giue, when I giue, in what wyse, and wherefore. For nothing is too bee doone without discretion. It is no good turne except it bee doone vppon reason: because reason is the companion of all honestie. Howoft haue wee

wée herde men (that found fault with them selues for their vnaduised bestowing), caste foorth these woordes? I had leuer I had lost it, than bestowed it where I did. It is the fowlest kynd of bestowing that can bee, too bestowe vnaduisedly: and it is muche more greef too haue bestowed a good turne amisse, than not too haue receyued any. For it is the fault of other men that wee haue receiued none: but it is our owne fault that wee made no choyce in bestowing. In making my choyce, I will respect nothing lesse than that whiche thou surmysest: namely of whom I shalbée best recompenced. For I will choose such a one as wilbe thankfull, and not suche a one as will make recompence. Oftentymes, hee that shall neuer requite, shalbee thankfull, and hee that hath requyted shalbee vnthankfull. I make estimation of him by his mynde. Therefore I ouerpasse the riche man, if he bee vnwoorthy: & bestowe vppon the poore man that is good. For in extreme pouertie, hee wilbe thankfull: and when he wanteth al thinges, his hart shal yeld abundance. I hunt not for gayne by my good turne, nor for pleasure, nor for glorie. Contenting myself too please but one, I will bestow too the ende too doo as I ought too doo: And that whiche I ought too doo, is not too bée doone without choyse. What maner of choyse the same shalbee, that doo you demaund.

The. xi. Chapter.

I Will chooze a man that is honest, playne, myndful, thankfull, not gripple of other mennes goodes, nor couetously pinching his owne, and such a one as is well mynded. When I haue found such a man, although fortune lend him nothing wherwith too requyte: yet is the matter falne out as I wished. If selfprofit and filthie forereckenyng vppon gayne doo make mee liberall: If I shal befreend non, but bycause he should befreend mee agein: then shal I not benefite him that is taking his iourney into forrein

and farre countries: then shall I not pleasure suche a one as must dwell awaie for euer: then shall I not doo for one that is so sicke as hee is past all hope of recouerie: Then shall I not bestowe aught when I am passing out of the world myselfe: for I shall haue no tyme too receyue frendshipp agein. But too the intent thou mayst knowe, that the dooing of good turnes is a thing too bee coueted for itsef: wee must releeue the straungers that arryued but euen now vppon our coast, and shall go away by and by ageine. If a straunger suffer shipwrecke, wee muste giue him a ship redie rigged too conuey him home agein. Hee goes his way scarce knowing the wooorker of his welfare: and neuer thinking too come in our sight agein, he setteth vs ouer too the Goddes for his Det, and prayeth them too make recompence for him. In the meane whyle wee bee delighted with the remembrance of a barrein Benefite. I praie you, when wee bee hard at deathes dooze, and when wee make our Will: doo wee not distribute benefites that shall nothing profite ourselues? How muche tyme spend wee, how long debate wee in secret, how muche wee may giue, and too whom? But what skilles it too whom wee giue, seeing wee shal receiue of none? May rather, wee bee neuer moze ware in bestowing, nor wee neuer streyne our wittes moze than at that tyme, when all profit set aside, there standeth nothing before our eyes but honestie. For so long as feare, or the doltish vice of voluptuousenesse corrupteth or iudgement, wee continewe euill iudges of deuties and desertes. But when death hath forestalled all thinges, and sent an vncorrupt iudge too giue sentence: Then seeke wee the worthyest too bestowe our thinges vppon. Neither haue we a more conscionable care too set anie thing at a staye, than that whiche perteyneth no longer vnto vs.

The.xii. Chapiter.

AND in good sooth, it is euen then a greate pleasure for a man too thinke with himselfe, I shall make suche a one welthier: and by increasing his riches, I shall aduaunce the countenance of his estate. If wee shal doo no good, but when wee may

receyue

receyne agein: then must wee dye intestate.

You auouch (sayth he) that a benefite is an vndischargeable Dette: but a Dette is not a thing too bee coueted for itselfe: *Ergo* benefyting or gooddooing is not too bee desyred for itself. When wee terme it a Dette, wee vse a resemblance and a borowed speech. For likewyse wee know that Lawe is the rule of right and wrong: and yet that a rule is not a thing too bee coueted for it self. Our falling intoo these termes, is for the better opening of the matter. When I say a Det, I meene as it were a Det. And that thou mayst knowe my meening to bee so, I ad, vndischargeable: when as there is no Dette but it eyther may or ought too bee dischaged. So little ought a good-turne too bee doone for lukers sake, that oftentymes (as I sayd) wee must doo it with our losse and perill. As for example: I rescwe a man beset with theeues, so as he is suffered too go away safely. I defend an accused persone that is in daunger to bee oppressed by parcialitie, and purchace the displeasure of greate men for my labour: so as they charge mee with maynetenance: and the miserie that I dispatched him out of, lighteth perchaunce vpon myself, whereas I might haue gone ageinst him, or safely haue sitten still as a looker on in another mans matter. Yea I vndertake for him when iudgement is past ageinst him, and suffer not execution to go out vpon his goods, but offer too bee bound for him too his creditors: and too the intent I may saue him from outlawing. I ronne in daunger to be outlawed myself. Noman being redy too purchace the Manur of *Tusculum* or of *Tyburt* for his healthes sake, or too repose himself in it in the sommer season, will stand debating for what peeres he shall buye it: when he hath bought it, he muste hold him too it. The like reason is in benefyting. For if yee aske what it shoulo yeld agein, I answere, a good conscience. What dooth Benefyting yeeld? Tell thou mee what Justice yeeldeth, what innocencie yeeldeth, what nobleneese of corage yeeldeth, what chastitie yeeldeth, what aduysedneese yeeldeth, and whither thou exactest any more of these, than the vertues themselues.

The

The.xiii. Chapiter.

Or what purpose accomplisheth the worlde his dewe course? For what purpose dooeth the Sunne lengthen and shorten the daye? All these bee benefites: for they bee doone for our behoofe. Like as it is the duetie of the worlde too carie thinges aboute in order: And as it is the duetie of the Sunne too shift his place from whēce he riseth, too the coast where he setteth: and too doo these thinges for our welfare, without rewarde: euen so is it mannes duetie, emong other thinges, too doo good turnes also. Wherefore then dooeth he them? Least he should not doo them, and so lose occasion of welldooyng. It is a pleasure too you too accustome the lither bodie to lazie Idleneſſe, and too seeke a kynde of ease verie like theirs that are in a slumber: and too lurke vnder a couerte shadowe, feeding the sluggishenesse of your drouzie myndes, with moste nyce cōceites, whiche you terme quietnesse: and too pamper your vnweeldie carkeses till they wex wan, with meates and drinkes in the lurkingholes of your gardeines. But as for vs, wee haue a manlie pleasure: namely too doo good turnes, either too our owne paine while wee ease other menne of their paines; or too our owne perill, while wee plucke other folkes out of perill; or too the increase of our own charges, while wee releeue the necessities and distresses of others. What matter is it too mee, whither I receiue any good turnes or no? For euen when I haue receiued, then muste I bestowe. Benefiting hath respecte too the commoditie of him on whom it is bestowed, and not too our owne. Otherwise wee bestowe it on our selues, and not on him. Therefore many thinges that greatly profite other men, doo lose their grace and thanke, because they bee doone for gaine. The Merchantman dooeth good too his Countrie, the Phisician too sicke persones, the Horsecourser too his Chapmen: and yet all these menne make not those beholden to them that receiue good by them, because that in their profiting of o-

thers

thers they seeke their owne gaine.

¶ The. xiiii. Chapiter.

IT is no benefite, that is sett too sale. This will I giue, this will I take, is plaine bargainyng. I cannot call her a chaste woman which hath giuen her Louer a repulse too set him the sharper. Shee that keepes her selfe honest for feare of the Lawe, or feare of her housebande, is not honest. For as *Ouid* saieth,

The wife that liues chastly compelled thereto,
Because that shee dareth none otherwise doo:
Deserues too bee counted as ill in effecte,
As shee whom her doinges doo plainly detect.

Not vndeseruedly is shee accounted in the number of offenders, whiche kept herselfe honest for feare, and not for honesties sake. In semblable wise, he that dooeth a good turne too the intente too receiue another, dooeth none at all. Otherwise it might bee inferred, that wee benefite the brute beastes, whiche wee cherishe either for our seruice, or for our foode: and that wee benefite our Orchardes when wee tende them, that they maye not decaye through drought or binding of the sooyle, for want of digging and lookingtoo. But it is not in respect of right and equitie, that any manne takes in hande too Manure the grounde, or to doo any other thing whose frute is without it selfe. Neither is it a couetouse and filthie thought, that leadeth a man too doo good turnes: but it is a manly and a franke harte, desirous too bestowe euen when it hath bestowed alredie; and too augment the old with freshe and newe; not regarding how gainfull they maye bee too the bestower. For els, too doo good because it is a mannes owne profite, is a base thing, praiseleste, and commendacionleste. What excellencie is it for a man too loue himselfe, too spare himselfe, and to gather for himselfe? The true purpose of benefitting, calleth a man awaie from all theese thinges: and laiyng hande vpon him, drawethe him too

losse. It forsaketh selfprofit, and loyeth exceedingly in the verie acte of goodooing.

¶ The.xv. Chapiter.

Is there any doute, but harme is contrarie too dooyng good? Like as too doo harme is a thing too be eschewed and shunned for it self: euen so too doo good, is a thing too bee coueted for it self. In the first, the shame of dishonestie preuaileth ageinst all rewardes that allure too wickednesse: in the other the beautifulnesse of honestie, being effectuall of it self, allureth men vntoo it. I shall speake no vntruthe, if I saye there is no man but he loueth his owne benefites; nor no man but he is of that mynde, that he would bee the gladder too see him, for whō he hath doone muche; nor no man that would forbeare too doo one good, because he had doone for him once afore. Whiche thing could not comme too passe, except the welldooyng it self delighted vs. How often shall ye here men saye: I cannot finde in my harte too forsake him whose life I haue saued, and whom I haue deliuered out of daunger. He requesteth me too stande on his syde ageinst men of authoritie. I am loth too doo it: but what shall I dod? I haue befreended him once or twice alredie. See you not how in this cace, there is a certein peculiar force whiche compelleth vs too doo men good? First because it behoueth too doo it: & afterward because wee haue doone it alredie? Vppon whom wee had no cause too bestowe any thing at the first, vppon him wee bestowe somewhat afterward, euen in respecte that wee haue doone for him alredie. Yea, and so little dooeth our owne profite moue vs too benefiting: that wee perseuer in tendering and maintenyng the same, euen without profite, onely for loue of dooing good. And it is as naturall a thing too beare with our vnluckie bestowing, as to beare with our children when they doo amisse.

¶ The.xvi. Chapiter.

The

THE same persones beare vs in hande, that men render thankfulnesse also, not for that it is honest so too doo, but because it is profitable. Whiche thing maye bee disproued with the lesse labor, because that looke with what argumentes wee haue gathered, that the dooyng of good turnes, is a thing too bee desired for it self: by the same waye wee also gather, that the rendering of thākfulnesse is of the same sort. This is once an vnmoueable ground, from whence wee fetche our proofes for the rest: that the thing whiche is honest is too bee folowed, for none other cause, than for that it is honeste. And who is so fonde as too doute, whither it bee an honeste matter too bee thankfull? Who would not detest an vnthankfull persone vnprofitable too himself? When thou heaest of one that is vnthankfull to his frende that hath bin very beneficiall too him, how wilt thou consider it? That he hath plaied an vnhonest part in so dooing: Or that he hath delt fondly, in omitting the thing that was for his commoditie and profite? I trowe thou wilte take him too bee the wicked man, whiche hath nede of punishment; and not him whiche hath neede of an ouerseer too looke too the ordering of thinges too his profite. Whiche thing should not fall out so, vnlesse thankfulnesse were a thing bothe honest, and too bee desired for itself. Other thinges perhappes doo lesse vtter their owne worthinesse, and haue neede of an interpreter too tell whither they bee honeste or no. But this is more apparaunte & beautifull, than that the brightnesse thereof should calle but a dimme and glimeryng light. What is so commendable, what is so vniuersally receiued in the myndes of all men: as to render thankfulnesse for good desertes?

¶ The. xvii. Chapter.

BEsides this: tell me what cause leadeth vs too bee thankfull? Gaine? whosoeuer despiseth not gaine is vnthankfull. Ambition? And what braggе is it too haue payed that whiche thou owest? Feare? A manne nedes not bee afrayed too bee vnthank-

full. For as though Nature had prouided sufficientely in that behalf: wee haue made no Lawe for it, like as there is no Lawe too bynde children too loue their Parentes, or Parentes too tender their children: For it is more than needeth, too inforce vs too that thing whereuntoo wee are inclined of Nature. And like as noman needes too bee incoraged too selfloue, bycause he hath it by kynd: So is noman too bee exhorted too couet honest thinges for their owne sake, bycause they like vs of their owne nature. Yea and vertue is so gracious a thing: that too allowe of good thinges, is ingraffed euen in euill menne. Who is he that would not seeme beneficiall? who couets not too bee counted good, euen when he dooeth moste wickednesse and wrong? Who is he that settes not somme colour of right, vppon the thinges that he hath doone moste outrageously? Or that would not seeme too haue bin good maister, euen too those whom he hath harmed? Therefore are they contented too receiue thankes of those whom they haue vexed. And because they cannot shewe them selues too bee good and liberall in deede: they serue a good face vppon the matter. Whiche thing they would not doo, vnlesse the thing that is honest and too bee desired for itself, compelled them too seeke an opinion contrarie too their disposition, and too cloke the naughtinesse whose frute they couette, though they hate the thing itself, and are ashamed of it. Neither hath any man reuolted so farre from the Lawe of Nature, and degenerated so farre out of kynde, that he would bee naught for none other cause, but for his myndes sake onely. Aske any of these that liue vppon the spoyle, whither they had not leuer too comme by the thinges whiche they seeke, by good meanes, than by robbing and stealing? He that makes his gaine of setting vppon men by the highwayes side, and of killing menne that passe by, would wishe too finde those thinges, rather than too take them by force. Yea, ye shall finde no man, whose harte would not faine inioye the reward of his naughtinesse, without the dooing of the naughtie deede it self. Moste highly are wee bounde too Nature in this respect, that vertue sheadeth her light so into oure myndes, as e-

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uen they that followe her not, doo see her.

¶The.xviii.Chapiter.

DO the end thou mayst knowe that the affection of a thankfull mynd, is a thing too bee desyred for it selfe: too bee vnthankfull is a thing too bee eschewed for itself: Nothing dooth so much vnknit and plucke asunder the concorde of mankynd, as that vyce. For in what other thing haue wee so muche saferie, as in helping one another wt mutuall freendlynes? Through this onely one intercourse of good turnes, our life is both better furnished, & better fenced ageinst sodein assaultes. Put euerpman too himselfe alone, and what are wee? A pray for beastes, a slaughter for Sacrifice, and very eazie to haue our blud shedde. Bycause the rest of liuing creatures, should haue strength inough for their owne defence: as manie of them as are bred too stray abroad, and too liue solitarie by themselues, are armed. Man is hemmed in with weakenesse. Nature hath giuen him twoo thinges (namely Reason and Felowship) whiche make him strongest of all, whereas else hee should bee vnderling too all. And so, he that by himselfe alone could bee able too matche none; by meanes of felowship ouermatcheth all. Felowship hath giuen him the souereintie of all thinges. Whereas he is borne but for the Land: felowship hath conueyed him intoo the souereintie of an other nature, and made him Lorde of the Sea also. This hath restreyned the rage of Diseases, prouided helpes aforehand for old age, and giuen comfort ageinst sorowes. This maketh vs strong: so as wee may bee able too hold plea ageinst fortune. Take away this felowship, and yee rend asunder the vnitie of Mankynd, whereby our lyfe is mayntained. But yee take it away, if yee bring too passe that a thankelesse mynde is not too bee eschewed for itself, but bycause it should stande in

feare of some other thing. For how many be there, that might bee vnthankfull without hurt or daunger? Therfore too conclude, whosoeuer is thankfull for feare of afterclappes, I alowe him too bee vnthankfull.

¶ The .xix. Chapiter.

A man that is sound of his Wittes, feareth the Goodes. For it is a madnesse too feare wholsome thinges: Neither dooth any man loue those whom he feareth.

Bylyke then thou Epicure disarmest God. Thou hast bereft him of al his weapons, and of all his power. And leaste anie man might bee afrayd of him, thou hast cooped him vp in a corner, beyond the reache of feare. For sith thou hast inclosed him within so hooge a wal, where it is not possible for him too get out, and hast separated him so farre from men, as he can neyther touche them nor see them: it were no reason thou shouldest bee afrayd of him, for he hath nothing to deale with thee, eyther too doo thee good or harme. Sitting in a middle roome betweene this Heauen and another, all alone without companie of anie creature, without anie thing, he shunneth the ruines of the worlds falling doune aboue him and about him, neither herkening too our prayers, nor hauing any care at all of vs. And yet thou wilt needes seeme too worshyp him as thy Father, onely (as I weene) of a thankfull mynd. Or if thou wilt not seeme thankfull, bycause thou art not benefited by him, but art casually & at all aduentures clumpered togither by these little motes and fyne crommes of thyne: why doost thou worshyp him? For his excellent maiestie (sayest thou) and for his singuler nature. I graut thou doost so: and then dooest thou it not vppon perswasion of any reward: *Ergo* there is some thing too bee desyred for itselfe, the verie worthinesse wherof draweth thee vnto it: and that is honestie. But what is more honest, than too bee thankfull?

full? The substaunce of this vertue spreadeth out as farre as dooth our lyfe.

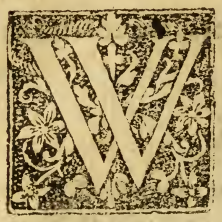
¶The.xx.Chapiter.

UT in this good thing (sayst thou) there is some profite: for in what vertue is there not profite?

May verely, that thing is sayd to bee coueted for itself, which though it haue some commodities without itself, is notwithstanding well lyked of, euen when those commodities bee set aside and taken away. It profiteth mee too bee thankfull: yea, and I wilbee thankfull though it were too my harme. What seeketh hee that is thankfull? That his thankfulnesse may win him mo freendes and mo good turnes. But what if it should procure him displeasure? what if a man shall perceyue himself too bee so farre from gayning any thing at all by it, that he must forgo muche, euen of that whiche he had gotten and layd vp in store? Shall he not willingly hazard his owne losse? He is a Churle which beares a sick man companie, bycause he is about too make his will: or hath his mynd ronning vppon the Heritage or Legacies that shall bee bequeathed him. For although hee doo all thinges that a good freend and one that is myndfull of his duetie ought too doo: yet notwithstanding, if his mynd waue in hope, if he long for luker, if he castooyth his angle, if he linger for the death of the partie and houer about his Carkesse, like Caryon Crowes whiche stand spying neere at hande for the fall of Cattell with the Rotte: Hee is but a Churle. The thankfull mynd is led with the goodnesse of his owne purpose.

¶The.xxi.Chapter.

Wilt



Wilt thou bee sure that this is so, and that a thankfull persone is not corrupted with gayne? There bee two kyndes of thankfulnesse. He is called thankfull whiche rendereth somewhat for that whiche he hathe receyued. This man perhappes maye vaunt himselfe, he hath whereof too boast, he hath too alledge for himselfe. And he is called thankfull also, whiche hath taken a goodturne with good will, and with good will oweth it. This mā is shet vp within his owne conscience. What profite can befal him of his owne hidden affection? Yet is this man thankfull, if he bee able too doe nomore: for he loueth, he oweth, and he would fayne requyte. Whatsoeuer is wanting elsse, the lacke is not in him. A woorkmā is a woorkmā though he want tooles too woorke withall: and a cunning Musician is a Musician, though his voyce cannot bee harde for the noyse of tramplers. If I bee willing too requyte, yet is there somewhat behynd: not that may make mee thankfull; but that maye make mee free. For oftentymes he that hath requyted is vnthankfull, and he that hath not, is thankfull. For like as of all other vertues: so of this also, the whole estimation redoundeth too the myndе. As long as he dooeth his dewtie: whatsoeuer wanteth besydes, is the fault of fortune. In like maner as an eloquent man is eloquent though he hold his peace: and a strōg man is strong, euen when his handes are shet togither, yea or fast bound: and as a Pylot is a Pylot though he bee vppon the dry Land: bycause ther is no want of perfectnesse in their skill, although there bee some let that their skill cannot showe itselfe: Euen so also is he thankfull that onely hathe a desyre too bee thankfull, and hath none other record of his willingnesse but himselfe. May, I will say thus muche more: Sometyme euen he is thankfull, whiche seemeth vnthankfull, and whom misweening opinion hath reported too bee blameworthy. What other thing now hath suche a one too sticke too, but his owne conscience? whiche gladdeth euen when it is ouerwhelmed; which kryeth cotrarie too the multitude and the report of common

hyute, and repoſeth all her truſt in herſelf: and though ſhee ſee neuer ſo houge a multitude holding ageinſt her: ſhee accouſteth not the nomber of their voyces, but iuſtifyeth herſelf by our owne ſecret knowledge. And albeit ſhee percepue her faithfulneſſe too beare the puniſhment of falſhood: Yet ſhee abateth nawhit of her haultineſſe, but aduaūceth hirſelf aboue hir puniſhment.

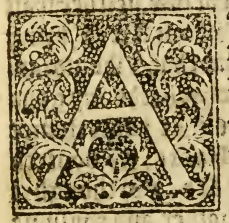
¶ The. xxii. Chapiter.

I Haue (ſayeth he) that I would haue, and that I deſyred. It repentes mee not, ne ſhall repent mee, neither ſhall fortune (doe the wooſt ſhee cā) bring mee too the poynt that I ſhould ſay: what ment I? what hathe my good will booted mee? It booteth mee euen vppon the Racke; It booteth mee euen in the fire. For though it ſhould bee put too euery mēber one after another, and conſume the boote aline by pēcemeale: yet too a man that knowes well by himſelf, whoſe hart being good is full fraughted with the ſtreame of a cleere conſcience, the fire ſhalbee welcome, wherethrough the bryghtneſſe of his good conſcience ſhall ſhyne foorth. Now alſo let this argument afore ſayd come in place ageine: namely, what is the cauſe that moueth vs too bee ſo frendly at the tyme of our death? why wee ſhould wey eche perſones deſertes? why wee ſhould inforce our memorie too examine all our former lyfe, and by all meanes indeuor too ſhewe that wee haue not forgotten anie mannes kyndneſſe? At that tyme there remayneth nothing for hope too linger vppon: and yet ſtanding at the pittes brim, our deſyre is too depart this woorld as freendly as maie bee. Ye ſhall perceyue there is a greate reward of the deede, in the verye doing of it. And great is the power of honeſtie too allure mennes hartes vnto it. For the beauty therof ſurpryſeth mens mindes, and rauiſheth them with ſingular pleaſure in beholding the bryghtnes of hir light.

But manie commodities ensew of it, and good mē liue moze in safetie, yea and (according too the iudgment of good men) moze at ease too, where innocencie and a thankfull minde goe with it. For nature had doone vs too muche wrong, if it had made this so greate a good thing, too haue bene miserable, and vncerteine, and barrein.

But looke thus muche further: whither thou couldest finde in thy hart, too make thy way vntoo this vertew, whiche (oftētymes hath a safe and easie passage vnto it) by stones and rockes, or by a passage beset with sauage beastes and Serpentes.

¶ The .xxiii. Chapiter.



Thing is not therfore the lesse too bē desyred for it owne sake, bycause it hath somme forrein profite cleauing vntoo it too boote. For comonly the goodlyest thinges are all of them accompanyed with manie casuall cōmodities: but yet so, as they drawe those commodities after them, and they thēselues goe before. Is there anie dout, but that the Sonne and the Moone doe gouerne this dwelling place of mankynd, by keeping their turnes in passing about? or that by the heate of the Sonne, all bodyes bee cherished, the earth releeued, superfluouse moysture abated, & the irksomnesse of winter that byndeth all thinges alayed? or that by the effectuall & percing warmth of the Moone, the rypening frutes are moystened? Or that the frutefulnesse of man is answerable too the course of her? Or that the Sonne by his farre compassing, maketh the yeere discernable: and the Moone by her turning in shorter space, maketh the moneth? But admit thou tookest these thinges away: were not the Sonne of itselfe a meete sight for the eyes to behold, and worthie too bee had in estimation, though he did no moze but passe by vs? were not the Moone worthie to bee reuerenced, though shee ranne by vs but as an idle Starre? When the Skye casteth foorth his fyres by Nyght, shyning with such an innumerable multitude of Starres: whom doth

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it not forze too looke earnestly vpō it? And who thinketh then of anie profit by them, when he so woondereth at them? Behold these thinges that glyde aloft in the still Skye, after what sorte hyde they their swiftnesse vnder apparance of a standing and vnmouable woorke? How much is doone in this night, which thou obseruest onely for a reckening and difference from the dayes? what a multitude of thinges is wound out in this stilnesse: what a rowe of Destinies doeth this certeine bound bring foorth: These thinges which thou regardest not otherwyse than as thinges dispersed for beautifying, are euery one of them occupied in woorking. For thou must not thinke, that only the seuen Planets doo moue, and all the reste stande still. Wee comprehend the mouinges of fewe, but there bee Gods innumerable and withdrawen far from our sight, whiche both go and come. And of those that our sight can perceiue, dyuerse walk an elendge course, & passe in couert. Whythen shouldest thou not be delighted to behold so houge a woorke, yea though it ruled thee not, preserued thee not, cherished thee not, ingendered thee not, ne watered thee not with his spirit?

The. xxiii. Chapter.

NOw like as in these things, although they bee most behoofull and are both necessary and profitable, yet is it the maiesty of them that occupieth the whole mynd: Euen so all vertue, (and specially the vertue of thankfulnesse,) yeeldeth verie muche profite, but it will not bee loued for the same, for it hath yet a further thing in it, neither is it sufficiently vnderstoode of hym, which accounteth it among gainfull thinges.

A man is thankfull byeause it is for his owne profite: *Ergo*, also he is thankfull but so muche as is for his profite. Vertue interteineth not a miserly louer. A man must not come vnto hir streytlaced. The Churle thinketh thus: I would fayne requyte kyndnesse, but I am afrayd of cost: I am afrayd of daun-

ger: I am afrayd of displeasure: I will rather doo that which is for myne ease. One selfsame cause of dealing cannot make a man both thankfull and vnthankfull. As their wooynges are dyuers, so are their purposes diuers. The one is vnthankfull though he ought not, because it is for his profit. The other is thankful though it bee not for his profite, because he ought so too bee.

¶ The .xxv. Chapiter.

OUR purpose is too liue according too Nature, and too folowe the example of the Gods. But whatsoeuer the Gods doo, no other reason leadeth them too doo it, saue onely the deede it self: vnlesse peraduenture thou imagin them too receyue the reward of their doinges, from the smoke of beastes Bowelles, and frō the ranke sent of Frankincence. See how great thinges they dayly bring too passe: how greate thinges they bestow among men: with how greate foyzon of Fruites they repleniſhe the earth: with how seasonable wyndes and fitte too carie at all howres, they blowe through the Seas: and with how greate Showres sodeinly powred doune, they soften the ground, refreshing the dryed Veynes of the Springes, and renewing them by sheading couert nurrishment intoo them. All these thinges doo they without any profite coming too themselues thereby. Therfore let our Reason also (if it disagree not from his Patterne) keepe the same course, that it come not as an hyreling too honest thinges. Let it bee ashamed too make saleware of any weldooing. Wee haue the Goddes francke and free. If thou folowe the example of the Goddes, thou must doo good euen too the thankleſſe: For the Sonne ryseth vppon the wicked, and the Seas are open too Pyrates.

¶ .xxvi. Chapiter.

N this place they demaund, whither a good man shall doo a thankeleſſe perſone a good turne, knowing him too bee thankleſſe. Giue mee leaue too ſay ſomewhat by the way, leaſt I bee ouertaken with this captiouſe queſtion. You muſt vnderſtand, that after the conſtitutions of the *Stoikes*, there bee twoo maner of thankleſſe perſones. The one of theſe thankleſſe perſones, is the Foole. For a foole is hee that is euill; but he that is euill, is voyd of no vyce: *Ergo* he is alſo vnthankfull. Likewyſe wee ſaye that all euill men are heddie, couetouſe, lecherous, and malicious. Not bycauſe all theſe greate vices are notozious in euery euil perſon: but bycauſe they may bee, and are in them though they bee vndiſcouered. The other thankleſſe perſone is hee that is comonly ſayd too bee naturally inclyned too the vyce of vnthankfulneſſe. To that thankleſſe perſone which hath the vyce of thankfulneſſe, none otherwiſe but as he hath al other vyces, a good man muſt doo good turnes. For if he ſhould withhold from ſuche: he ſhould doo good too noman. But aſſoz the other thankleſſe perſone, too whom all is fiſh that comes too Mette, and whiche makes no conſcience at all of the matter: he ſhall nomoze beſtowe a good turne vppon him, than vppon a Theef. Who will put an vnthzift in truſt with his Monie, oz leaue a Pledge in the hande of him that hath foꝛſwoꝛne many men their Pledges beſoꝛe? Wee call him fearefull whiche is fooliſh and led by naughtipackes that are beſet with all kynd of vyces without exception. Alſo he is pzoperly called fearefull by nature, which is frighted at euery tryfling noyze. The foole hath all vyces, yet is he not naturally giuen to them all. One is giuen too Nigardſhip, another too Lechery, and another too malapertneſſe.

¶ The. xxvii. Chapiter.

They doo amisse therefore, which say to the *Stoikes*: What then? Is *Achilles* fearfull? What then? Is *Aristides* (who is renowmed for Justice) vniust? What then? Is *Fabius* (who vphilde the Comon weale by his paulyng) rashe? What then? Is *Decius* afraied of Death? Is *Mutius* a traytour? Is *Camillus* a forsaker? Wee saye not that all vices are after like sort in all men, as they vtter themselues seuerally in somme men: but wee say that an euill man and a foole, are not vtterly voyde of any vice, in so muche that wee acquite not the bold man of feare, nor discharge the prodigall man of nigardlynes. Like as men haue all senses, and yet all men haue not eyesight like vntoo *Lyncens* Euen so all Fooles haue not all vices so feerce and headie, as somme of them haue some vices. All vices are in all men: But yet all vtter not them selues in euery man. One man is naturally ledde vntoo Couetousnesse, another vntoo Lecherie, and the third is giuen too Drunkennesse: Or if he bee not yet giuē ouer too it, at leastwise he is so framed too it, that his disposition draweth him towardes it. Therefore (too the intente I maye turne agein too my purpose,) There is no man but he is vnthankfull, because there is no man but he is euill: for he hath the seedes of all naughtinesse in him. Notwithstanding, properly he is called vnthankfull, whiche is vsed too the vice of vnthankfulnesse. Upon suche a one shall I bestowe no benefite. For like as he prouideth ill for his daughter, that marieth her to a man diffamed and often diuorced: and like as he is counted an ill housholder, which maketh such a one Steward of his house, as hath bin condemned of false dealyng: and like as he shall make a verie madde will, whiche leaueth suche a one too bee his sonnes Gardeine, as is a spoyler of Fatherlesse Children: So shall he bee thought too bestowe his benefites verie vnaduisedly, whiche picketh out thankelesse persones, on whom all that is bestowed is losse.

The.xxviii.Chapter.

The Goddes (saieth he) giue many thinges too the thankleſſe, whereas they had prepared them onely for goodmen. Nay, thei happen alſo too the euill, becauſe they cannot bee parted aſunder. And it is more reaſon too profite euen the badde for the goodes ſake, thã too faile the good for the baddes ſake. For according vnto thyne owne ſaiyng, the Day, the Sunne, the intercourſe of Winter and Summer, the middle temperateneſſe of Spryngtyme and Harueſte, the Showers and Waterſpringes, and the ordinarie blaſtes of the Windes were deuiſed by the Goddes for all men in generall, and they could not barre menne from them in ſeuerall. The king giues promotions too the worthie, and dole euen too the vnworthie. As well the Theefe as the periured perſone, and the Whoremonger, and without exception, whoſoeuer is a citezen, takes parte of the comon graine. When there is any thyng too bee beſtowed ſimply as vppon a Citezen, and not as vppon a good Citezen; bothe the good and the badde receiue of it indifferently. God alſo hath graunted ſomme thinges in comon too all mankynde, from whiche no man is excluded. For it could not bee, that one ſelf ſame winde ſhould bee proſperous too good men, and contrary too euill men. Now then, that the ſea ſhould bee open for traffike, and that the dominion of mankind ſhould haue a larger ſcope: it was for the comon benefite of all men. Agein, it was not poſſible too bynde the Rayne too any Lawe in fallyng, ſo as it ſhould ſhunne the groundes of euill and wicked menne. Somme thinges are ſette indifferente. Cities are builded as well for euill men as for good. The monumentes of wittes are publiſhed by ſettyng foorth, and ſhall comme too the handes euen of the vnworthie. Leachecrafte miniſtereth helpe euen too the wicked. Noman ſuppreſſeth the making of wholſomme Salues, for dout leaſt the vnworthie ſhould bee healed. Seeke thou a ſtreit examination and valewyng of perſones,

sones, in the thynges that are bestowed seuerally as vppon the worthie, and not in the thinges that admit euery rascall without exception. For there is greate difference betweene the not excludyng of a man, and the choosyng of a man The right of the Lawe is decked too all men. Euen Murtherers inioye the peace, and those that haue taken awaye other mennes goodes recouer their owne. Suche as are redie too quarell, and too strike euery manne in tyme of peace, are defended from the enemie with a wall in tyme of warre. Suche as haue offended moste heinously against the Lawe, are defended by protection of the Lawe. Somme thinges are of that Nature, that they could not happen too any in seuerall, if they were not permitted too all in generall. Therefore there is no cause why thou shouldest make any talke of these thinges, whereunto wee bee called in comon. But as for the thyng that must comme too another man by my discretion, I will not bestowe it vpon suche a one as I knowe too bee a Churle.

¶ The .xxix. Chapter.

WIlte thou then (saieth he) neither giue a Churle counsell if he aske thyne aduice, nor suffer him too drawe water, nor shewe him his waye if he bee out of it? Or wilte thou doo these thinges, but not bestowe any thing vpon him?

I will make a distinction in this cace, or at leastwise I will assaye too make one. A benefite is a behoofull deede, and yet is not euery behoofull deede a Benefite. For somme thinges are so small as they atteine not too the name of a benefite. Twoo thinges must meete in the makyng of a benefite. First, Greatnesse: for some thynges are farre vnder the reache of that name. Who euer termed it a benefite, too haue gotten a chiuer of bread, or a vile Dodkin by beggyng? Or too haue gotten leaue too light a Candell at an other mānes fire? And yet now and then, these thynges stande a man in more stead than the greatest thinges. But the profite of them

bereueth

bereueth them of their grace, euen when the necessitie of the tyme maketh them needefull. Ageine, (whiche is of greatest force) it must fall out that I doo my good turne for his sake too whom I would haue it comme, and that I deeme him worthie of it, and that I giue it with a good will, as one that is glad of his welfare. Of whiche pointes there is none at all in these thinges that wee spake of. For wee bestowe them not as vppon worthie persones, but carelessely as small thinges: and wee giue them not for the mannes sake, but for maners sake.

¶ The .xxx. Chapiter.

I Deny not but I maye now and then bestowe somme thinges, euen vppon the vnworthie, for other mennes sakes: like as in sewtes of promotion, somme that were verie vnhoneste haue for their nobilitie bin preferred before those that were full of actiuitie: and not without reason. For holie is the memoriall of greate vertewes, and it prouoketh the more too bee good, when the thanke of their well dooynges dieth not with them selues. What thing made *Ciceroes* sonne Consull, but his Father? What thyng receiued *Cinna* now alate out of the enemies Campe too the Consulship? What thing admitted *Sextus Pompeius* and the other *Pompeies* likewise, but the greatnesse of that one manne *Cneus Pompeius*, who had been of suche reputation, that euen his verie fall was ynough too his posteritie? What made *Fabius Persicus* (whose mouthe euen the filthie sorte of menne were lothe too kisse) what made him preeste (I saye) in mo Colledges than one, but the *Verrucoses* and *Allobrogikes*, and those three hundred whiche aduentured their whole familie, in defence of the common weale, ageinst the inuasion of the enemie? So muche are wee beholden vntoo vertewes, that wee ought too honor them, not onely while they bee presente, but also when they bee gone out of our sight. For like as those persones haue delte in suche wise, as they not onely did good vntoo one age, but also lefte

their benefites behinde them: so also are wee thankfull too the in mo ages than one. This man hath begotten noble personages: he is woorthie of good turnes whatsoeuer he himselfis, because he hath brought foorth suche. Another is borne of noble auncetors: whatsoeuer he himself is, lett him bee shrouded vnder the shadowe of his forefathers. Like as vncleane places bee lightened by the brightnesse of the Sunne: so let vnthriftes bee ouershined with the brightnesse of their auncetors.

¶ The. xxxi. Chapiter.

My freend *Liberalis*, Heere I meene too excuse the Goddes. For oftentymes wee bee woont too say, what prouidence was it too make *Arrhideus* king? Thinkest thou that this befell him for his owne sake? No: it befell him for his fathers and his brothers sakes. Why did God giue the soueraintie of the world too *Caligula*, a man so ouerdesyrous of mannes blud, that he made it too comme spouting out before his face, as if he would haue receyued it in his mouth. Weithen, supposest thou he had this preferment for his owne sake? No: it was for his father *Germanicus* sake; it was for his graundfather and greatgraundfathers sake; and for other of his auncetors sakes afore them, who were as noble as they, though they liued a pryuate life no hygher in degree than other mē. What? when thou thyselfmadest *Mamercus Scaurus* consull, wist thou not in what filthinesse he wallowed with his lasses? For, did he himself dissemble the matter? Had he anie will too seeme honest? I will reheatse a saying of his whiche I remember is comonly bruted, and whiche was praysed in his owne presence. Using a Ribaudly terme, he sayd too one *Pollio Annius*, that he wooould doe a thing too him whiche he had leuer haue doone too himselfe. And when he sawe *Pollio* begin too knit the browes at him; if I haue said amisse (quoth he) too myself and to myne owne head bee it spoken. This saying of his, he himself blazed abrode. Hast thou admitted a man so openly filthie, too the

grace and the Judgementseate? Uerely when thou thoughtest vppon the auncient *Scaurus* the cheef president of the Senate, it greeued thee that his offspring should bee imbased.

¶ The .xxxii. Chapiter.

IT is a likelyhod that the Goddes deale the fauorablier with some men for their Parentes and Auncetors sakes: and with othersome for the towardnesse that shalbee in their Children and childers children, and in the issue of them a greate whyle too come. For they knowe the successe of their worke, and the knowledge of all thinges that shall passe thurrowe their handes, is alwaies manifest vntoo them: but it stealeth vpon vs out of the couert. The thinges that wee suppose too be casuall and soodein, are foreseen and familier vnto them. Let these bee Kinges (say they) though their Auncetors were none, bycause they haue accounted Iustice and abstinencie too bee the highest souereintie, & because they haue applyed themselues to the comonwelth, & not the comõwelth to themselues. Let these reigne because some good mã was their great grãdfather, whose mynd surmounted his fortune, who in ciuill dissention chose rather too bee vanquished than too vanquish, because it was for the proffite of the comon weale. His goodnesse could not bee requyted of so long a whyle. In respect of that man, let this man haue preheminence ouer others: not because hee is of knowledge and abilitie too vse it, but because the other hath deserued it for him. For peraduenture this man is of bodie misshapen, of countenance lothsome, and will bee a slaunder too the place and persons of his aduauncement. Now will men fynd fault with mee, and say I am blynd and rashe, and ignorant where too bestowe the thinges that are due too the cheefest and excellentest persones. But I knowe that my giuing of this thing too the one, is a paying of it too the other too whom it was due long ago. Whereby (say they) doo you knowe that this man that was suche a shunner of glorie when it folowed him, that he aduentured vppon perill with the same

countenance that others escape it, and that he neuer made difference betweene his owne profite and the profit of the comon weale? Where is this man? who is he? how know you him? These reckeninges of suche Receites and Paymentes are striken out of my bookes. I know what I owe too euery man. Too soome I make payment after long tyme, too othersome I giue aforehand: or else I deale with them according as occasion and the abilitie of my substance will beare.

¶ The.xxxiii. Chapiter.

Then shall I now and then bestowe somewhat vpon the vnthankfull, but not for his owne sake. But (saith he) what if you knowe not whither he be thankfull or vnthankfull? Will you tarie till you maye knowe? Or will you not lette slip your tyme of benefiting? You maye tary too long. For (as *Plato* saieth) it is hard too coniecture a mannes mynde. And not too tary is a point of rashenesse. Herevnto I answere: That wee neuer tarye for the exacte boultyng out of thynges, because the triall of truthe is farre of: but wee procede by that waye, whiche likelihod of truthe leadeth. This is the path that all duetties trace. So doo wee sowe, so doo wee saile, so goe wee on warfare, so Marrie wee wiues, so bring wee vp children: and yet the falling out of them all is vncerteine. Wee aduenture vppon those thinges wherof we thinke there is good hope. For who cã warrant increase too him that soweth, a hauen too him that saileth, victorie too him that goeth awarfare, a chaste wife too him that marrieth, or godlie children too the Father? Wée followe that waye whiche reason draweth, and not that waye whiche truth draweth. Stande lingering and doo nothing, till thou bée sure of the successe, or meddle thou with nothing till thou bee assured of the truthe: and then shalt thou doo nothing at all, thy life is at a staye. So long as likelihodes of truthe, maye moue mée

too

too this or that, I will not thynke too doo a good turne, to suche a one as is likely too bee thankfull.

The.xxxiiii.Chapiter.

MAny thinges (saiest thou) will steppe in, where through an euill man maye crepe vp for a good, and a good man bee misliked for an euill. For the apparaunces of thinges that wee trust too, are deceitfull.

Who sayes naye too that? But I finde none other thing whereby too direct my meening. By these footesteppes muste I pursewe the truthe. Certeiner meanes I haue none. I will doo the beste I can too weye them throughly, and I will not bee hastie in yeelding too them. For it maye so happen in battell, that my hande beeyng misguyded by somme mistaking, may thrust at myne owne fellowe, and spare myne enemie as if he were my freende. But it shall sildome happen so, and not through myne owne faulte, who am purposed too strike myne enemie, and too defend my countryman. If I may knowe him too bee thankleste, I will caste awaye no benefite vppon him. But what if he haue krept in vppon mee and begupled me? In this cace I am not too blame for my bestowing, bicause I haue done it as too a thankfull persone.

If thou haue promised one a good turne (sayeth he) and afterward vnderstand him too bee thankleste, wilt thou performe it or no? If thou performe it wittingly: thou offendest: for thou doest it too whom thou oughtest not. And if thou refuse too doe it, thou offendest that way also, bycause thou performest not thy promis. Thus your conscience staggereth in this behalf, and so sayleth that proude brag of yours, that a wyseman neuer repenteth him of his dooing, nor neuer repealeth that whiche he hath done, nor altereth his determinacion.

A wyse man altereth not his determinacion, so bee it that all thinges continew as they were at the tyme of his determining. And therfore he is neuer touched with repentance, bycause at that tyme no better thing could haue bin done than was done,

noꝛ better thing haue bene determined than was determined. Neuertheleſſe, his aduenturing vppon all thinges is with exception, if nothing beepde that may bee a let. And therfoꝛe wee ſay that all thinges fall out well vntoo him, and that nothing happeneth contrarie too his opinion: bycauſe he foꝛecaſteth in his mynd, that ſomewhat may ſtep in by the way too hinder his determinations. It is a fond pꝛeſumption too aſſure ones ſelf of Foꝛtune. But a wiſeman bethinketh him of bothe her partes. He knoweth what ſwaye errour beareth, how vncerteine woꝛldly thinges bee, and how many thinges maye withſtande mennes determinations. Too the doutfull and ſlipperie lotte of thinges he pꝛoceedeth with ſuſpence, and too the vncertein fallinges out of them he pꝛoceedeth with certein aduiſednes. And ſo his exception, (without which he determineth not any thing, ne enterpꝛyſeth anie thing) defendeth him in this caſe alſo.

¶ The. xxxv. Chapiter.

I Haue pꝛomiſed a good turne, ſo there happen nothing why I ſhould not perfoꝛme it. Foꝛ what if my Countrie foꝛbid mee to perfoꝛme that which I haue pꝛomiſed him? What if a Lawe bee made that noman ſhall doo the thing that I had pꝛomiſed too doo foꝛ my freend? Put the caſe I haue pꝛomiſed thee my daughter in mariage, & afterward it falles out that thou art a ſtraunger boꝛne, and I may not alye myſelf with a Foꝛreiner. The ſame thing defendeth mee whiche foꝛbiddeth mee. Then let mee bee counted a pꝛomiſbꝛeaker, then let mee bee blamed of vnconſtancie, if all thinges continewing the ſame they were at any pꝛomiſmaking, I bee not full as good as my woꝛd. Otherwyſe, whatſoeuer is altered, ſettes mée frée too take deliberation new agein, and diſchargeth mee of diſcredit. I pꝛomis you too bee your aduocate: and afterward it appeereth that the ſame caſe tendeth too the pꝛeiudice of my Father: I pꝛomis to go a iourney with you, and woꝛd is bꝛought mée that the waye is layd with Théues: I ſhould haue come too ſome pꝛeſente buiſineſſe of youres, but my Childes ſickneſſe

or my Wyues labour kepe mee at home. If yee will bynd the credit of him that promiseth; al thinges must continewe in the same state as they were at the promismaking. But what greater alteration can there bee, than if I haue found thee an euill and vnthankfull man? Looke what I promised thee as too a woorthie, that will I withhold from thee as from an vnwoorthie; yea and I shall haue good cause too bee angrie with thee for decepuing mee.

¶ The. xxxvi. Chapiter.

Euertheleſſe, I will looke vppon the thing that thou claymeſt, and ſee how greate it is. The maner of the thing promiſed ſhall counſell mee. If it bee but a ſmall thing, I will let thee haue it, not becauſe thou art woorthie, but for my promis ſake. And yet will I not doo it as too pleaſure thee, but as too redeeme my woord, and I will wring myſelf by the Eare. My rathneſſe in promiſing, I will puniſh with my loſſe. Lo, (ſay I too my ſelf) too the intent it may greeue thee, and that thou mayſt bee better aduiſed ere thou ſpeake hereafter, I will giue thee a Barnacle as wee terme it. But if it bee too greate a thing, I wilnot bee ſo coſtly (as *Mecœnas* ſayeth) as too buye myne owne blame with a hundred *Seſtertiuſſes*. For I will compare the odues of both toogether. It is ſomewhat woorth too bee as good as a mans promis; & agein it is muche woorth not too bee too precyſe in pleaſuring an vnwoorthie Perſone. So greate a matter as this muſt bee conſidered accordingly. If it bee a lyght thing, wee may wincke at it. But if it may bee eyther greatly too my loſſe, or greatly too my ſhame; I had leuer blame myſelf once for denying it, than continually for performing it. All the whole weight of the matter reſteth (I ſay) vppon this point: namely, at how muche I am woorthie too bee amerced for my woords. For if it bee muche, I ſhalnot onely withhold the thing that I promiſed

That is CC. of our Mo nye.

promised rashly, but also I shall call that backe agein which I haue bestowed amisse. He is out of his wittes, whiche perfor-meth for his errour sake.

¶ The .xxxvii. Chapter.

PHilip King of *Macidonie* had a tall souldier, and a stoute man of his handes, whose seruice hee had founde profitable in many voyages. He had di-uerse tymes rewarded him with parte of the boo-ties for his hardinesse. And because hee was a man that had his soule too sell, he euermore kindled his corage with often payes.

This man suffering shipwreck, was cast a land on the Man-nor of a certein *Macedonian*. Who hauing wooyd thereof, came running to him out of hand, and recouerynge life of him, conue-yed him home too his saied Manour, and laied him in his owne bedde, refreshed him till at ease and halfe deade, tended him thir-tie daies at his owne charges, recouered him, and at his depar-ture gaue him wherewith too beare his charges by the waye. And the other saied oftentymes vntoo him, I will requite thy kyndenesse, if euer I maye comme where I maye see my King and Capitein. He told Philip of his Shipwrecke, but he spake not a wooyde of his succour, but by and by desired him too giue him a certeine mannes Landes. The manne was euen he that had bin his hoste, euen he that had taken him vp, and reco-uered him. Yee maye see by the waye, how Kinges now and thē (and specially in warre) giue many thinges with their eyes shet. One iuste manne is not of power enough ageinst so many armed iustes. A man cannot doo the dueties of a good man, and of a good Capitein bothe at once. How shall so many thousan-des of vnsatiable men bee satisfied? What should they haue, if euery man maye keepe his owne? So did Philip saye too him-selfe, when he gaue commaundement, for the putting of him in possession of the gooddes that he had craued. The manne that was violently thrust from his possessions, did not putte vp the wrong with silence like a cloyne, and holde him well appaied

that

that he himselfhad not bin giuen awaie too: But wrate a letter vntoo Philip, bothe rough and full of libertie. At the receite whereof, Philip was in suche a chafe, that without delaye, he commaunded *Pausanias* too restore the first owner to his goodes ageinn: and too imprint vppon that leawde Souldier, that vnkinde guest, and that couetous seabeaten wretch, suche markes as might witnesse him too bee an vnthankfull Guesse. Beleeue me, he that could finde in his harte, too strip his hoste out of all that euer he had, and too driue him like one that had suffered Shipwrecke, too the same shore where he him selfhad lyen; was worthie too haue had those Letters, not Imprinted, but ingrauen vppon his face. But let vs see what measure had bin too bee kepte in his punishement. In deede, the thing that he had moste wickedly intruded vppon, was too bee taken from him ageine. And who would haue bin sorie for the punishemēt of him, whose facte was so heinous, as no manne could haue pitied him, had he bin neuer so pitifull?

The.xxxviii.Chapiter.

MUste Philip bee as good too thee as his promise? Euen though there bee cause too the contrary? Though he should doo wrong? Though he should doo a wicked deede? Though by that one facte of his, he should barre all Shipwreckes from the shore? It is no point of lightnesse for a mā to forsake a knowen and condemned error. A man ought rather too confesse plainly and too saye, I misse tooke the cace, I am deceiued. For it is a point of wilfull pride and folie, too bee so heddie as too say, Looke what I haue once spoken, bee what it bee maie, I will abide by it, and make good my woorde. It is no dishonestie too alter a mannes mynde, when the matter requireth. Soe too, if Philip had mainteined the Souldier in possession of those groundes, which he had

gotten by his shipwracke: had he not barred all outcastes frō succour and releef? Nay (saieth Philip) yet were it better that thou shouldest beare aboute these Letters printed in thy moste shameleſſe forehead, for all menne to gaze vppon, throughout the boundes of my kingdome. Shewe thou how sacred a thing the table of hospitalitie is. Let euery man reade this decrée of myne in thy face, for a warrāt þ it shall not bee preiudiciall for any manne too succour afflicted persones in his house. So shal this constitution of myne bée more auailable, than if I had ingraued it in Brasse.

The.xxxix.Chapiter.

What thinke you then (sayeth he) by our founder *Zeno*? for whereas he had promiſed too lende one fiue hūdred pence, and afterward found him too bee scarce a meete man: Yet cōtrarie too the perſuasion of his frēndes, he preſerued in truſting him for loue of his promis. First the case is otherwyſe in a credit, than in a benefite. If I lend monny amiſſe, I maye call for it ageine, and I may arreſt my detter at his day. And if he driue mee too ſewe him, I ſhall recouer part. But affor a benefite, it is loſt euerywhit and out of hande. Moreouer this is the poynt of an euil man, and the other is but a poynt of an ill prouider for himſelf. Agein, Neyther would *Zeno* haue perſeuered too haue credited him, if the ſumme had bin greater. It was but fyue hundred pence. One ſickneſſe may waſte him ſo muche as men are woont too ſay. It was not worth the reuoking of a mannes promis. If I promis a man too ſuppe with him, I will goe though it bee cold, but not if it ſnowe. I will ryſe too goe to a wedding, for my promis ſake, though I haue not digeſted my meate: but not if I haue a fit of an Agew. I will come too giue my woord for thee bycauſe I haue promiſed: but not if thou wouldeſt make me giue my woord vppon vncerteintie, or bynd mee too the forfeyture of all that I haue. I saye there is alwayes this couert condition implyed: ſo I bee able and ſo

it

it bee Lawfull. If thinges must bee performed: set the matter in the same state when thou demaundest, that it was in when I promised, and haue with thee. But it can bee no poynt of lightenesse too disappoint one, If there happen anie alteracion by the waye. For why shouldest thou thinke it straunge, that a man should alter his determination, when the state of the promiser is altered? Make mée all thinges too bée the same that they were: and I am the same man that I was. Wee bynd our selues too appeere at a day, and appeere not: Yet shalnot the forfet bee taken in all cases. A greater extremitie shall excuse the default of appearaunce.

The.xi. Chapiter.

THE same may serue thee for a full answer too thy sayed question, whither kyndnesse be too be requyted in any wyse, or whither a good turne bee euermore too bee performed. I am bound too yeelde a thankfull hart: but affor too requyte, sommetyme myne owne vnfortunatnesse, and sommetyme his fortunatnesse too whom I am indetted, wilnot suffer mee. For what recompence can I make too a King, or too a Prince, or too a greate riche man? specially seing that sommeare of that nature, that they think they haue wrong, if they receyue a good turne at a nother mannes hande: and they are alwayes loading of men with benefites one vpō another. What help haue I ageinst suche persones, more than too bée willing? For I may not therfore refuze his new benefites, bycause I haue not requyted the old. I will take it with as good a will as it is offered, and I will yeelde myself too my freend as a mould of large receyte, fit for him too woorke his goodnesse in. He that is lothe too receyue anewe, is sorie that he hath receiued alredie.

I requite not. What is that too the matter? If I wante either occasion or abilitie, that lacke is not in mee. But he performed vnto mee ward, I graunte it, and he had bothe occasion

and abilitie too doe it, Whither is he a good manne, or a bad? With a good manne my cace is good enough: with a badde manne I will not pleade. Truely I thinke not that wee ought too bee so eagre, as too requite in poste haste, whither men will or no, or too preace vppon them when thei refuze. It is no requiting of kyndenesse, too render that thing ageinst a mannes will, whiche thou receiuedest with his will. Somme menne when they bee presented with somme small gifte, sende another by and by ageine out of season, and saye they owe him nought. This sending of an other out of hande agein, and this driuyng of one present out of doores with another, is a kynde of reiecting. Sometyme I shall not requyte a good turne though I can. When is that? when I shall more hinder myself by it than profite him. When hee shall feele himself nothing amended by receyuing it, and I shall feele myself greatly impayred by forgoing it. Wherefore, hee that hasteth too requyte, hath not the harte of a thankfull persone, but of a good Detter. And too conclude in feawe woordes, hee that desyreth too discharge himselfe too hastely, is loth too owe, and hee that is loth too owe is vnthankfull.

The end of the fourth Booke.

The fifth booke of Lucius Annæus Seneca, concerning Benefites.

The first Chapiter.

I May well seeme too haue accomplished my purpose alreadie in my former bookes, forasmuch as I haue shewed after what maner a good turne is too bee doone, and after what maner it is too bee taken. For those are the endes of that duetie. Whatsoeuer I tarie vppon further, is not of necessitie, but for the wellyking of the matter: whiche must bee followed so farre as it leadeth, but not so farre as it allureth. For there will continually ryse some one thing or other, whiche may intyce the mynd with some swéeteneſſe, rather vnsuperfluouſe than neceſſarie. Neuertheleſſe sith you will haue it so: now that wee haue dispatched the thinges that cõteined the pith: let vs also go forewarde in searching the things þ are as appurtnances too them, but not percell of them; whiche whoso considereth diligently, neyther dooth a thing ful worth his labour, nor yet loseth his labour. But vntoo thee my *Ebutius Liberalis*, who art of a singular good nature and forewarde too benefyting, no commendacion of it can suffize. Neuer yet sawe I anie man that was so frēdly an esteemer of good turnes, were they neuer so small. Yea and so farre is thy goodneſſe procéeded, that whatsoeuer good turne is doone too any man, thou accountest it doone too thyself. And because noman should repent him of his weldooing, thou art redie too make recompence for the vnthankfull: and thou art so farre from all bragging, and so desyrous out of hand too vnburthen those whom thou byndest vntoo thee, that whatsoeuer thou bestowest vppon anie manne, thou wouldest seeme, not too performe it, but too pay it. And therefore the thinges that thou bestowest so, returne too thee more plente-

ously. For comonly good turnes pursue him that doth not challendge them. And like as glorie folowethe more and more after suche as flee from it: so the frute of good doing redoundeth more thankfully, too such as giue men leaue too be thankelesse if they list. Verely there is no let in thee, but that suche as haue receyued good turnes, may freely call for new: and thou wilt not refuze too bestowe moe vppon them: but rather suppressing and dissembling the former, thou addest moe and greater. It is the poynt of a singular good nature and of a verie noble mynde, too beare with a thankelesse persone, so long till he haue made him thankfull. Neyther dooeth this reckening deceyue thee. For vyces sincke doune vnder vertues, if a man make not too muche haste too hate them ouer soone.

The.second.Chapter.

You haue a singular lyking of this saying, as most princely, That it is a shame too be ouercomed in doing good. Which saying, whither it bee trew or no, there is good reason too demaund: for it is a farre other thing than thou weenest. It is no shame at all too bee ouercome in the incounter of honest thinges, so thou haue a desyre too vanquish euen when thou art ouercommed, and cast not away thy weapons. Al men lyng not like strength too a good enterpryse, nor like abilitie, nor like fortune, which alonly ordereth the successe, euen of the best determinations. The will of him that indeuereth aryght is too bee commended, although another man haue outgone him by swiftnesse of pace. It is not in this case as it is in wagers that are made at Gaminges, where the victorie sheweth who is best: albeit that in those also, chaunce dooth oftentymes preferre the wooyer. For Wheras the matter standeth vppon freendlinesse, which eyther partie coueteth too haue performed too the full: Although the one bee of better abilitie, and haue sufficient at hande wherwith too wooyke his will, so as fortune giueth him leaue too doo what he listeth: If the other haue as good will as he, though he yeelde smaller thinges than he receiued

ceiued, yea or requyteth not all, but is willing still too requyte, and is full bent therunto with his whole hart: He is no more ouercome, than he that dyeth fyghting, whom his enemie maie easyer kill, than make him turne head. That which thou counteſt shamefull, cannot happen too a good man, that is too saye, that he should be ouercomme. For he neuer shrinketh, he neuer giueth ouer, he standes vppon his garde too the last daie of his lyfe, and he will dye on his grounde that he hath taken too defend, acknowledging himself too haue receiued great thinges, and shewing himself desyrous too haue rendered the like.

¶ The. iii. Chapiter.

THe *Lacedemonians* forbade anie of theirs too contend in Pancracie or in buffeting with Bagges, where the confeſſion of the partie sheweth who is ouercome. The ronner that cometh first too the races end, hath outgone his Harrow in footemanship, but not in mynd. The wreſtler that is caſte three tymes, hath loſte the wager, but not yeelded the wager. Because the *Lacedemonians* made greate account of it too haue their Countrymen vnuanquiſhed: they barred them from al Wagers wherin the victorie was too bee determined, not by iudgement nor by the fallingout, but by the confeſſion of the vanquiſhed partie yeelding himself at the commaundment of his aduerſarie. Looke what they reſerued too their countrymen, that doth honeſtie manhod and good nature performe in all men: namely that they should neuer bee vanquiſhed; for verely the mynd that can not bee ouercome, is euen in the same cace as if it ouercame. Roman therefore sayeth that the three hundred *Fabuiſſes* were vanquiſhed, but that they were slayne. *Regulus* also was taken Priſoner by the *Carthaginenſes*, but not vanquiſhed, and the like may bee sayd of anie other, who being borne doune by the violence and weight of raging fortune, doth not cast doune his

his hart. The cace is all one in good turnes. What though a man haue receiued greater thinges and oftener? Yet is he not ouercome. Peraduenture his benefites are ouermatched with benefites, in respect of the things that are giuen and receyued. But if yee compare the giuer with the receyuer, whose mynds also must bee considered apart by themselues: neither of them both shall haue woonne the vpperhand. For it is woonte too come too passe, that when somme man is mangled with manie woundes, and his aduersarie is but lightly hurt: they bee sayd too haue gone away of euen hand, though the one of them may seeme too haue gone by the worse.

¶ The. iiii. Chapiter.

ERGO no man can bee ouercom in benefitting. That man knoweth how too bee beholden, whiche is willing too requite, and supplieth the thing with his harte, whiche he cannot doo with his goodes. So long as he holdeth at that staye, and so long as he continueth in this mynde, he ratifieth his thankfull hart by signes. What skilles it on whither part mo giftes can bee reckened? Thou art able too giue many thinges, and I am able onely too take. Good Fortune is on thy side, and good will is on myne. And yet for all that, I am as able too matche thee, as a feawe naked or light armed menne are able too matche many armed too the proofe. Therefore no man needes too bee ouercome in good turnes: because he may bee as thankfull as he listeth. For if it bee a shame too bee ouermatched with benefites: wee muste take none at their handes, that bee farre our superious, whom wee cannot requite. I meane Kinges and Princes, whom Fortune hath stalled in suche estate, as they are able too giue many thinges, and can receiue verie feawe thinges, and those farre inferiour too their giftes. I saye Kinges and Princes, too whō notwithstanding there may bee seruice doone, as whose excellent preheminence is vpheld by the consent of mennes mynds, and by their seruices.

uices. There bee some that are withdrawen without the compasse of couetousnesse, and are scarsly touched with any worldly desires, whom Fortune her self is not able to pleasure at all. I muste needes bee ouercomme by *Socrates* in benefites. I must needes bee ouercomme by *Diogenes*, who walked naked through the middes of the wealthe of the *Macedonians*, trampling the kinges riches vnder his feete. Might not he then worthely haue seemed, (bothe too himselfe and too all others, whose eyes were not too dimme too espie out the truthe) too surmount him that had all thinges vnder him? Truely he was muche mightier and richer than *Alexander*, who at that tyme was Lorde of all the worlde. For there was more that *Diogenes* would not take, than there was that *Alexander* was able too giue.

CC.v. Chapiter.

IT is no shame too be ouercomme by suche. For neyther am I the woorse man of my handes, though yee matche mee with an enemie that cannot bee wounded: neyther hathe fyre the lesse nature of burning, though it light vppon some stuffe that cannot bee hurt by fyre: neither hath an edgetoole therefore lost his propertie of cutting, bycause it is put too the clyuing of somme stone that is ouerhard and of nature inuincible ageinst the edge of thinges. The same thing doo I answere you for a thankfull persone. It is no shame for him too bee ouercome in benefiting, if he bee bound too suche men, as the greatnesse of their state, or the prerogatiue of their vertue, stoppeth vp the waye that benefites should returne by. Commonly wee bee ouercomme by our Parentes. For as long as wee deeme them greeuous vntoo vs, and as long as wee want discretion too consider their benefites: so long doo wee misselike them. But assone as age hath gathered somme discretion, and it beginnes too appeere, that they deserued Loue at our handes for the same thinges for whiche wee misliked them,

namely for their admonishementes, for their streightnesse, and for their diligent bridlyng of our vndiscreete youth: then are wee ravished with the loue of them. Fewe haue liued so long, as to reape the true frute of their childzen. The rest haue felte their childzen but in burthenwise. Yet is it no shame too bee outgone by a mannes Parentes in benefitting. And why should it not bee no shame at all, seeyng it is no shame too bee ouergone by any man? For some there bee too whom wee bee bothe matches, and no matches. Matches in mynde, whiche is the onely thing that they seeke; and the onely thing that wee promise: and no matches in abilitie, whereby though wee bee hindered too requite, yet muste wee not therefore bee ashamed, as though wee were quite ouercomme. It is no shame not too ouertake, so a manne pursewe still. Oftentymes wee bée driuen too require newe benefites, before wee haue requited the old. Neither doo wee therefore leaue crauyng, or craue too our shame, because wee runne further in dette, beeyng vnable too requite. For wee would faine bee thankfull if wee might: But there steppeth in some forrein thing by the way, whiche letteth vs. Yet shall wee not bee ouermatched in harte, neither shall it redounde too our shame, too bee ouermatched in suche thinges as are not in our awne power.

¶ The. vi. Chapiter.

Alexander King of *Macedonie* was wont too boaste, that neuer manne ouermatched him in benefites. There was no cause, why he being ouer high mynded, should regard the *Macedones*, *Greekes*, *Carians*, *Persians*, and other Nations, whom he him selfe had distressed, and left without force. But leaste he should thinke that his kingdome (whiche stretched from the corner of *Thrace*, too the shore of the vnknowen sea) had giuen him that prerogatiue: *Socrates* might boaste in that behalf as well as he, and so might *Diogenes* too, who ouermatched hym. For why should he not bee thought too bee ouermatched that

daie,

daye, when he swellyng aboue the measure of worldly pryde, sawe one whom he could neither giue any thing too, nor take any thing from: Kyng *Archelaus* requested *Socrates* to comme vntoo him: and it was reported that *Socrates* should answere, he was loth too comme too suche a one, as at whose handes he should receiue freendshippes, seeyng he could not requite the like ageine. For it was in *Socrates* power not too receiue: and secondly, he him self began firste to shewe freendshippe. For he came at his requeste, and gaue him that thing, whiche he doutlesse could neuer giue *Socrates* ageine. For whereas *Archelaus* should giue Golde and Siluer: he was too receiue the contempt of Golde and Siluer. Could not *Socrates* then haue requited the kyndnesse of *Archelaus*? What thing could he haue receiued so greate as he had giuen, if he had shewed hym the knowledge of life and death, and throughly taught him the endes of the bothe? Or if he had made the King acquainted with the nature of thinges, who went astraye in the open light, and was so ignorant, that on a daye when the Sunne was eclipsed he shet in his Court gates, and polled his Sonnes heade, (as menne are woont too doo in mourning and aduersitie): How greate a benefite had it bin, if he had drawen him out of his lurking hole, and willed him too plucke vp a good harte, saiyng: This is no failyng of the Sunne, but a meeting of the twoo Planettes, wherein the Moone running the lower way, hath put her Circle directly vnder the Sunne, and hidden him by setting her self betweene him and vs. Sometyme hidyng a small parte of him, if she cote him lightly in her passing by: and sometyme coueryng more, if she beare more fully vppon hym: and sometyme hidyng him whole out of sight, if shee gotte full vnderneath him, betwixte him and the yearth. But anon the swiftnesse of these Planettes will cary them a sunder, one one-waye and another another waie: anon the yearth shall recouer her wonted light; and this order shall continew for euer. They haue their dayes certeine and foretold, wherein the Sunne is hindered too shewe too the fulnesse of his rayes, by reason of the comming in of the Moone. Tary awhile, and he will for-

sake as it were this cloudinesse, and straite waies he shalbe rid of all impedimentes, and he will giue foorth his wonted light freely agein. Could not *Socrates* haue doon asmuch for *Archelaus*, as *Archelaus* should haue doone for him? What if he had taught him how too reigne? As little as you make of it, it had bin so greate a benefite, as he could haue giuen *Socrates* none like it. Wherefore then did *Socrates* saye so? Beyng a pleasant conceited manne, and wont too vtter his mynde in figuratiue speeches, and a Jester with all men (but specially with greate menne) he thought rather too saye him naye cunningly, than stoutly and proudly. He saied he would receiue no benefites at suche a mannes hande, as he could not render him the like. Perchaunce he feared least he might haue bin compelled too take thinges that he would not. Somme will saye if he would not, he might haue refuzed. But then should he haue prouoked the kinges displeasure, who was hautie, and would haue all thinges highly esteemed whiche came from him. It is all one with kinges, whither you will giue them nothing, or take nothing of them. Either of the gainsaynges are too them alike. And too a proude Prince, it is a greater corzie too bee disdayned, than not too bee feared. Wilte thou knowe what *Socrates* was so loth of? He whose freenesse a free Citée could not away with, was loth too goe into wilfull bondage.

¶ The. vii. Chapter.

AS I suppose, wee haue sufficiētly discussed this point, whither it bee a shame too bee ouercomme in benefiting. Which question whoso demaundeth, knoweth that men are not woont too bestowe benefytes vppon themselues. For it had bin manifest, that it is no shame for a man too bee vanquished of himself. Notwithstanding, among somme *Stoikes* it is also debated, whither a mā can benefite himself, and whither he ought too requyte himself with thankfulnes. The cauſes why this seemed a question too bée moued, were these. Wée are wont too saye,

say, I maie thanke myself, I can complayne of noman but myself, I am angrie with myself, I will punish myself, and I hate myself. And manie suche other thinges doe wee saye, wherein eche man speaketh of himself as of another. If I can hurt myself (sayeth he) why can I not also doe myself a good turne? Ageine, why should not the thinges bee called benefites when I bestowe them vppon myself, whiche should bee called so if I bestowed them vppon anotherman? why should I not bee beholding too myself for giuing too myself, as well as bee beholding too anotherman for receiuing at his hande? why should I bee vnthankfull too myself, whiche is no lesse shame than too bee nigardly too myself, or than too bee hard and cruell too myself, or too bee carelesse of myself. A Bawde is defamed as well for his owne bodie as for anothers. Verely a Flatterer and a soother of other mens woordes, and suche a one as is readie too iustifie vntruthes, is blamewoorthie. And no lesse is he too bee blamed, which standeth in his owne conceyt, and hath an ouerweening of himself, and (as a man myght terme him) is a selfflatterer. Vices are hatefull, not onely when they preiudice others, but also when they redound vntoo mens owne selues. Whom will yee more commend, than him that ouermasstereth himself, and hath himself at his owne commaundement? It is easyer too ouerrule the barbarous nacions that cannot abyde too haue their heades vnder another mannes girdle, than too bridle a mannes owne affections, & too make obedient thē too himself. *Plato* (sayeth he) thanketh *Socrates* for that whiche he lerned at his hand: and why should not *Socrates* thanke himself for teaching himself? *Marcus Cato* sayeth: That whiche thou wantest, borowe of thyself. And if I can lende too myself, why should I not giue too myself? Innumerable are the thinges wherein custome deuydeth vs. Wee bee woont too say let mee alone, I will talke with myself, and I will twitch myself by the Eare. If these thinges bee true: then like as a man may bee angrie with himself: so may hee also thanke himself. Like as he may rebuke himself, so may he also prayse himself. Like as he maye hinder himself, so may he also further himself. For an

ill turne and a good turne are contraries. If wee may say, hee hath doone himself harme: wee may also say he hath doone himself good. By nature (sayest thou) he hath doone it. Nature requireth that a manne should first owe before he can requyte. A Debter is not without a Creditor, nomore than a husebande is without a wife, or a father without a childe.

¶ The. viii. Chapiter.

IF DD the intent there may bee a receyuer, there must first bee a giuer. Too conuey out of the left hand into the right, is neyther giuing nor receyuing. Like as noman carryeth himself although hee moue and remoue his bodie frō place too place: Like as noman is coūted his owne Aduocate, though hee haue pleaded his owne cace: Like as noman settes vp an Image too himself as his owne founder: and like as a sicke man demaundeth not reward of himself for recouering himself by his owne cunning: So in all other matters, although a man haue doone neuer so well, yet can he not requyte his owne kyndnesse, because he hath not towardes whom too requyte it. But admit that it bee a bestowing of a good turne, when a man is both the giuer and receyuer thereof himself. And admit it bee a receyuing of a good turne, when he is both the taker and the giuer. The returne (as men terme it) is made at his owne doore, and it passeth away foorthwith, as a name of dalyance. For he that giueth is none other than hee that receyueth, but they bee both one. This woord Owe hath no place, but betweene twoo seuerall parties. How then continueth not he still in one, which dischargeth himself by byndyng himself? Euen as in a Bowle or a Ball nothing is nethermost, nothing is vppermost, nothing last, nor nothing first, because the order of it is shifted by mouing, so as the thinges go before that came behinde, and the thinges come vp that went doune, and all thinges, howsoeuer they

they go, returne into one: euen so must thou thinke it falles out in man. Chaunge thou him into neuer so manie thinges, and yet is he the same partie still. He hath beaten himself: hee hath no man too sewe for doing him wrong. Hee hath tyed or shut vp himself: he can haue no action of false imprisonment. He hath done himself a good turne: hee requyted it euen with the doing of it. The nature of the thing cannot bee sayd too haue forgone aught, because that whatsoeuer is plucked from it, returneth into it ageiu: neither can anie thing bee lost, whiche hath not whereout of too passe, but wyndeth backe agein into whence it came. What lykenesse (sayeth hee) hath this example too the question propounded? I will tell thee. Put the case thou bee vnthankfull too thyself: yet is not this good turne lost: for the bestower of it hath it still. Put the case thou wilt not receiue it: thou hast it with thee before it bee deliuered thee. Thou canst not forgo aught: for whatsoeuer is taken from thee, is gotten too thee. The Wheele is turned within thyself: In taking, thou giuest, & in giuing, thou takest.

The. ix. Chapiter.

Man (sayeth hee) muste doo himself a good turne, *ergo* he must also requyte it. The Antecedent is false, wherupon the consequent hangeth. For noman dooeth good turnes too himself: but he followeth his owne Nature, whiche hath framed him too a certein selfloue, by meanes wherof he hath a singular regarde too eschew thinges hurtfull, and too seeke after thinges that may doe him good. Therfore, neither is he liberall that giueth too himself, nor mercifull that forgiueth himself, nor pitifull that reweth his owne miseries. That whiche were liberalitie, Mercie, and Pitie, if it were doone too another man: is but nature, being doone too a mannes self.

A good turne is a free thing: but too doe good too ones self, is of naturall necessitie. The moe good turnes a man dooeth, the more beneficiall is he. But who was euer praysed for helping

ping himself? or for defending himself from robbers? Noman bestoweth a benefite vppon himself, nomore than he bestoweth interteinement vppon himself. Noman giueth too himself, nomore than he lendeth too himself: If a man befreend himself: he doeth it alway and without ceassing. He cannot keepe a iust reckening of his freendships: and how shall he then requyte them, sith that by his requyting, he benefiteth himself ageine? for how should a man discerne, whither he doe himself a good turne or requyte one, seeing the matter is wrought all in one persone? I haue deliuered myself out of some daunger: haue I now bestowed a benefite vppon myself? I deliuer myself ageine from daunger: now whither doe I bestowe or requyte? Moreouer, although I should graunt thee the first part: namely that wee bestowe benefites vppon our selues: Yet will I not graunt thee that whiche foloweth. For although wee bestowe, yet doe wee not owe. Whyso? Bycause wee receiue ageine out of hande. In benefiting, it behoueth vs, first too receiue, then too owe, and afterward too requyte. But heere is no tyme of owing, inasmuche as wee receiue ageine without tarryaunce. There is no giuing, but too another man: there is no requyting, but too another man. This thing whiche so oftentymes requyreth twoo properties, is not possible too bee done still in one.

¶The.x. Chapiter.

ADD haue doone a thing too a mannes behoof, is a benefite. Yea, so the woorde doo, haue respect too an other man. For will not men thinke him too bee out of his wittes, that shall say he hath sold a thing too himself? For selling is an alienatio of a thing that is a mannes owne, and a conueying ouer of his right in the same too another man. And like as too sell, so also too giue, is too passe away a thing from thyself, and too make another man owner of that whiche was thyne afore. Now if benefiting bee of the same sorte: then can noman bene-

fite

fite himſelf, becauſe noman can giue aught to himſelf. For then ſhould twoo contraries cloze in one; ſo as giuing and taking ſhould bee al one thing. But there is great difference betwixt giuing and taking. And good cauſe why: conſidering how thoſe wooꝛdes are matched fullbutte one ageinſte another. I ſayd a little afoꝛe, how ſome wooꝛdes haue relation too otherfolkes, and are of ſuche nature, that the whole ſignification of them departeth from ourſelues. I am a bꝛother, howbeeit too anotherman: foꝛ noman is bꝛother too himſelf. I am a peere; but too anotherman: foꝛ noman is peere too himſelfe. The thing that is compared, is not vnderſtoode without his match: and the thing that is cupplyed is not without a felowe. So alſo, the thing that is giuen, is not without a receyuer: neither is a Benefite without another too bee benefited by it. The ſame thing appeereth by the verie Terme wherein this benefiting is cõteined. But noman beneſiteth himſelf, nomoꝛe than hee fauoureth himſelf oꝛ taketh part with himſelf. Wee may pꝛoſecute this matter yet longer and with mo examples. And why not? ſith a benefite is to bee counted in the nomber of thoſe thinges whiche require a ſecond partie. Some thinges, though they bee honeſt, verie goodly, and right excellently vertuouſe: yet haue they not their effect, but in a copartner. Faithfulneſſe is commended and honoured foꝛ one of the greateſt things belonging too mankynd. And yet, is any man ſayd too haue bin faythfull oꝛ to haue kept pꝛomis with himſelf?

¶ The. xi. Chapiter.

NOw comme I too the laſt part. He that requytes a good turne, muſt foꝛgoe ſommewhat, like as hee doeth that payeth monnye. But he foꝛgoeth nothing, whiche rendereth too himſelf: Nomoꝛe than he gayneth, whiche receiueth of himſelf. Benefyting, and Requyting muſt paſſe too and fro: but within one man there is no intercourſe. He that requiteth muſt pleaſure the partie that had pleaſured him afoꝛe. He

that requyteth too himself, whom pleasureth he? Himself. But what man lookes not for the requitall of a benefite one where, and for the benefite itself another where? He that requitteth too himself, pleasureth himself. And wher was there euer so ranke a carle that would not doe that? Yea rather, who hathe not played the Carle, too doe that? If wee maye thanke our selues (sayth he), wee may also requyte kyndnesse to our selues. Wee say, I thank myself that I tooke not suche a woman too wyfe, and that I entered no felowship with suche a man. In so saying wee prayse ourselues, and for the better allowing of our fact, wee abuse the wordes of thanksgiuing. That is a benefite, whiche is at libertie not too bee receyued, euen when it is in perfoming: But he that bestowed a benefite vppon himself cannot but receyue his owne profer: *Ergo* it is no benefite. A benefite is receyued at one tyme, and requyted at another. And in benefiting, the thing that is most allowable, the thing that is most commendable, is that a man forgetteth his owne profit too doo another man good, and taketh from himself to giue to another man. But so dooth not hee that benefiteth himself. Benefiting is a felowlike thing: it purchaseth fauour: it maketh men beholden. But in giuing too a mans self there is no felowship at all, there is no mans fauour purchased, it maketh no man beholding, it incorageth no man too say, This man deserueth too bee much made of, he hath doone such a man a good turne, and he will doo mee one too. That is a benefite, whiche a man giueth not for his owne sake, but for the parties sake to whom hee giueth it. But hee that dooth himself a good turne, dooth it for his owne sake: *Ergo* it is no benefite.

The .xii. Chapiter.

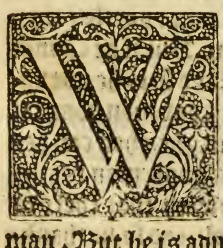
SEemeth it now vntoo thee, too bee vntrue whiche I sayd at the beginning? Thou sayest I am quyte gone from dooing that whiche is woorth my labour, or rather that I lose all my labour in good sadnesse. Giue mee leaue a little, and thou shalt haue yet better cause too say so, when I shal haue brought thee too such ambushes, as when thou

thou art scraped out of them, thou shalt haue gayned no more by it, but that thou mayst wynd thee out of suche narrow pointes, as thou needest not too haue come into, except thou hadest lusted. For too what purpose is it too busie a mannes self, in untying the knottes whiche he himself made too untye? But like as some are so twisted toogither for pleasure and passyme, as an vnskilfull bodie shall hardly vnknitte them: and yet hee that twisted them vndooeth them with ease, because he knoweth the braydes and lettes of them, whiche notwithstanding haue some pleasure in them, (for they trye ỹ sharpnes of mens wittes, and make them too take hæde): Euen so, these thinges which seeme subtle and captiouse, doo rid mennes myndes frō Securitie, Dulnesse, and Sloth: and therfore the feeld wherin they walke, must now and then bee strewed with suche thinges, and some harshnesse and roughnesse muste erewhyles bee cast in their way, so as they may but euen creepe out, and take the better hæde where they set their foote. It is sayd, that noman is vnthankfull: and that is gathered thus. A benefite is that whiche profiteth: but as you *Stoikes* vpholde, noman can profit an euill man: *Ergo* an vnthankfull man taketh no benefite: and so consequently he is not vnthankfull. Agein, a benefite is an honest and allowable thing: but an honest and allowable thing cannot bee fastned vppon an euill man: neyther then can a benefite be fastened vppon an euill man. But, if he cannot receyue it, then ought he not too requyte it: and so is he not vnthankfull. On the other syde, (as you say) a good man dooth al thinges aright: But if he doo all thinges aright, then can hee not bee vnthankfull: *Ergo* inasmuche as a good man requytteth, and an euill man taketh not: it followeth that there is neyther good man nor euill man vnthankfull: and so, vnthankfull and thankleſſe are but wāst termes among men, and vtterly without signification.

There is but one good thing among vs, and that is benestie. This cannot light vppon an euill man. For he ceaseth too bee euill, assone as vertue entereth into him. But as longas he is euill, noman can fasten a good turn vpon him, because good

thinges and euill thinges are at discorde among themselues, and cannot cloze in one. The same also is the reason why no man can profite him, because that whatsoeuer commeth too him, he marreth it by abusing it. For like as the stomacke that is infected with sickenesse and annoyed with choler, chaungeth all the meates that it receyueth, and turneth all foode into the nurrishment of his disease: Euen so a blynded mynd, whatsoeuer you commit vnto it, maketh it a burthen, a mischeef, and an occasion of miserie vntoo itself. But the greater prosperitie and welth that euill men haue, the more is their excesse of outrage: and they feele themselues so much the lesse, as they haue lighted intoo greater matter wherein too flote: *Ergo* nothing can come too euill menne, whiche should doo them good: or rather, nothing can come at them that shall not doo them hurt. For whatsoeuer befalles them, they chaunge it into their owne nature: and the things that of themselues should bee verie goodly and profitable if they were bestowed vppon a good man, are vntoo them right noysome. Therefore, neyther can they doo a good turne (for noman can doo that whiche is not in him too doo) neyther haue they any will too doo good.

¶ The .xiii. Chapiter.



Well, though these thinges were as you say: Yet may an euill man receiue thinges like vntoo benefites, for the not requyting whereof he shalbee vnthankfull. There bee goodes of the mynde, goodes of the bodie, and goodes of fortune. The goodes of the minde are barred from a foole and an euill man. But he is admitted too the goodes of fortune, and he is able too receiue them, and bound too requite them: and if he requyte not, he is vnthankfull. And this is not our constitution onely. For the *Peripatetikes* (who giue verie large and wyde scope too mannes felicitie) saye that the smaller sort of benefites doe befall vnto euil men also. Now he that requyteth not those, is vnthankful. But wee like not that those things should

bee

bee called benefites, whereby the minde fareth not the better. Howbeeit wee denye not that they bee commodities: and wee denye not but they bee too bee coueted. These bee the thinges that an euill man may both giue too a good man and take of a good man: as monnye rayment, promotions, & lyke. Which if he requite not, he falleth into ỹ blame of an vnthankful person.

But how can you call him vnthankfull, for not requiting of that whiche you say is no benefite?

Somme thinges, although they bee not the trew thinges themselues: Yet are comprehended vnder the same terme, by reason of their likenesse vntoo them. So terme wee Scalop shelles though they bee made of siluer or gold. So terme wee him vnlerned, not only whiche is altoogither without lerning, but also which hath not attayned too somme deepe knowledge. So a man that hath seene one thinclothed and altoo ragged, sayes he hath seene a naked man. After the same maner, these thinges are no benefites, but yet they beare the countenance of benefites.

Then like as these bee as it were benefites, and not benefytes in deede: so is he as it were vnthākfull, and not vnthankfull in deede.

That is false, byeause that as well he that receyueth them as he that grieth them, doe bothe account them as benefites.

And therefore as muche is he vnthankfull, whiche deceiueth vnder pretence of taking a trew benefite: as he is a poysoner whiche grieth a man poyzon, in stede of good Iewee.

¶ The. xiiii. Chapiter.

Leanthes dealeth yet more rigorously. Although (sayeth he) it bee no benefite, whiche he receiueth: yet is he vnthankfull, byeause he would not haue requited, though it had bin one. So also is a man a Murtherer, before he haue steyned his handes: byeause he is alredie armed, and fully purposed too rob and slea. The verie deede doeth put his naughtines in exe-

cution, and disclose it, but not begin it. The thing that he receiued, was not a good turne, but was so termed. Churchtraytors are punished though none of them can laie hand vpon the Goddes.

But how (sayeth he) can any body bee vnthankfull towardes an euill man, seeing that a benefite cannot bee fastened vppon an euill man? Verely in this respect, that he hath receiued of him, somme of the thinges that goe for good among the vnskilfull: and therfore euill though he bee, yet must he bee thankfull towardes him with somme like thing: and seeing he tooke them for good, he must requite them for good, whatsoeuer they bee. They are sayed, too haue borrowed monnye, bothe he that oweth gold, and also he that oweth Lether coyned with the common stampe, suche as was among the *Lacedemonians*, bycause it serueth the turne of currant monnye. Looke in what kynde of thing thou art bounde, in the same kinde discharge thou thy credit.

¶ The .xv. Chapiter.

WHat thing benefites bee, and whither the maiestie of that noble name ought too bee plucked doune too this byle and base geere, it skilles not you, it is demaūded for other folkes sakes. Settle you your myndes vppon the outwarde showe of the truthe, and when yee speake of honestie, whatsoeuer it be that is byuted by the name of honest, that hold you your selues vntoo.

As by you (sayeth he) noman is thankleese: so ageine by you all men are thankleese. For you hold opinion that all euill men are fooles: and he that hath one byce hath all byces: and so are all men fooles for as muche as all are euill: *Ergo* all men are vnthankfull. Now what then? doeth not the reproche light vniuersally vppon all mankynd? Is it not a common complaint, that good turnes are lost, and that there bee verie feaue, whiche

requite not euill too suche as haue deserued well? There is no cause why ye should thinke this too bee the grudge of vs only: and that wee alone doo thinck all thinges are enill and starke naught that fall not out euen and iust with the Rule of right. Behold, I wot not what a voyce, (not sente out of the house of the Philosophers, but out of the middes of the common multitude) condemning whole Peoples and Nacions, kryeth out.

The Gueſt may ſcarſly truſt his hoſte, nor yet the hoſte his Gueſt:
Nor fathers wel their ſoninlawes. Yea ſeeldome tymes doth reſt
Betweene borne brothers ſuch accord as brothers ought to haue.
The man woold bring his wyfe, the wyfe hir huſbād too his graue.

This is more than I spake of. Benefites are turned into Banes, and the blud is not spared of those for whō blud ought too bee spent. We persecute benefites with Sword & poysoning. Too rebell ageinst a mannes owne Countrie, & too oppresse it with hir owne Sword, is now reputed for puissance and worthinesse. Hee that hath not mounted aboue the Comon weale, thinkes himself too stand very lowelike an vnderling. The armies receiued of hir, are turned too hir confusion, and it is become a Captelnly exhortation too say: Sirs, fight ageinst your Wiues, fight ageinst your Children, make assault vppon your owne Churches, your houses, & your Goddes. You that ought not too haue entered into the Citie, no not euen too a trvmph, without the leaue of the Senate: and you that ought too haue hild your Courtes without the Walles, euen when you bring home your armies with victorie: now marche ye into the Citie with Banners displayed, after you haue murthered your owne Countrimen, and bathed your selues in the blud of your owne Kinsmen. Let libertie be clean driuen out among Souldyers Ensignes, and let that people whiche is the Conquerour and Subdewer of Nacions, bee nowe at length beseeged within hir owne Walles, and bee put in feare of hir owne Baners after she hath chaced away al outward Warres, and suppressed all forrein feare.

¶ The. xvi. Chapiter.

Unkynd

Vnkynd was *Coriolane*, who becomming pitifull too late, layd awaye Weapon after repentaunce of his wickednesse, howbeit in the middes of Ciuill slaughter. Unkynde was *Cateline*, who thought it but a smal matter too conquer his owne Cõtrie, except he might lay it wast, and bring in the Armies of *Sauoy* and *Delphynois*, and cal in the enemyes from beyond the *Alpes*, too weake their old and natiue hatred vppon the Citie, so as the Romane Capteines myght pay the yeerelynges dewe of lõg tyme too the Tumbes of the *Galles*. Unkinde was *Caius Marius*, who being called from the Gallislop too the Consulship, could not feele his displeasure sufficiently reuenged, nor himself well settled in his former state, till he had ouermatched all former slaughters wt the slaughter of the *Cimbrians*, & not only blowen vp a Trumpet, but also bin himself as a Trumpet too the banishment and Ciuill slaughter of his Countrimen. Unkynd was *Lucius Sylla*, in healing his Countrie with sorer remedies than the perilles themselues were. Who hauing gone vppon mannes blud from the Towre of *Preneste* too the Gate *Collina*, made new Battels and new slaughters in the Citie, and cooping vp twoo Legions in a corner, murthered them euerychone, both after victorie, (which was a crueltie) and after Pardon, whiche was ageinst all conscience: and afterward setfoorth a Proclamation, (good God) that hee whiche killed a Citizen of Rome, should not onely scape vnpunished, but also receyue Mony, and weineere bee crowned with a Citigarland. Unkynd was *Cneus Pompeius*, who for his three Consulshippes, for his three Trymphes, and for his so manie honours whiche (for the most part) hee had aspired to before hee was of rype yeeres: rendered this thancke too the Common weale, that he put others in possession of it also, as though he might haue made his owne preheminence the lesse enuyed, by making the thing lawfull for many men, whiche was lawfull

for

for many men, whiche was lawfull for noman. For whyle hee sought extraordinarie gouernementes: whyle hee distributed Prouinces to take the choyce of them to himself: whyle he deuided the common weale too the Thrémen, so as two partes of it remayned in his owne House: hee brought the People of Rome too suche an afterdéele, as they could not continue in safetie, but by the benefite of bondage. Unkind was the verie enemie and banquisher of *Pompei*, *Caius Iulius Cesar*: who, for all his tendering of the Comon weale, and for all his fawning vppon the Comonaltie, led the Warres about from Fraunce and Germanie intoo the Citie, and pitched his Campe in the Circle of *Flaminius*, neerer than *Porsenna* had doone. In déede, right did temper the rigour of his victorie, and he performed his ordinarie saying, whiche was that he slew noman but if he were in Armes. What fault had he then? Whereas the residue vsed their weapons more bluddily, yet at length they were satisfied, & layd them doune agein. But this man did soone put vp his Sworde, but he neuer layd it away. Unthankfull was *Antodie* too his owne preferrer, in that hee auowed him too bee lawfully slayne, and admitted his murtherers too Prouinces and gouernement. And when hee had tome his Countrie with proscriptions, inuasions, and battelles: after all these mischeeues, he gaue it ouer intoo bondage: and that not vntoo Romane Kinges, but after suche a sorte, as the same Comon weale whiche had fullie restored right libertie, and frédome, too the *Achayas*, *Rhodians* and many other noble Cities, should it self pay tribute too gelded men.

¶ The. xvii. Chapiter.

TYme would fayle me if I should recken vp all that haue bin vnthankfull, euen with the vtter destruction of their countries. And as endlesse a matter would it bee, too ronne ouer the excellent and weldisposed men, too whom the Comon weale itself hath bin vnthanckefull: and too shewe how shée hath oftentymes offended no

lesse against others, than others haue offended against her.

It banished *Camillus*, it sent *Scipio* out of the waie, and it outlawed *Cicero* euen after he had suppressed *Catiline*, beating downe his house, spoyling his goodes, and doing whatsoeuer *Catiline* himself would haue done too him if he had gotten the victorie. *Rutilius* was rewarded for his innocencie, too goe hyde his head in *Asia*. The people of Rome saued *Cato* nay of the Prætorship, and vtterly denyed him the consulship. Wee bee comonly vnthankfull all of vs. Let euery man aske his owne conscience. Eche man complaynes of others vnthankfulnesse. But it could not fall out that all should complayne, vnlesse there were cause too complayne of all. Are all men then but only vnthankfull? Yis, they bee also all couetouse, all maliciouse, and all fearfull, specially those that seeme too bee most hardie. Yea I say further, they bee all ambitiouse, and all vngodly. But there is no cause why yee should bee angrie with them: rather beare with thē, for they bee all out of their wittes. I wilnot call thée backe too vncertenties, I pray thée sée how vnthankfull youth is. Who is he, (bee he neuer so innocent, meeke, and kyndharted,) that doeth not wish, wayt, and long for his fathers death? Where is there one among a nomber, that would be loth his wyfe should dye, and not rather, maketh reckening vppon her death, bee shée neuer so good a wyfe? I pray you, what man being intangled in the Lawe, and rid out of it by somme other mannes helpe, will beare so greate a benefite in minde, anie longer than till the next matter that comes may put it out of his head? This wee bee sure of: there is noman dyeth without gurdging: there is noman that at his last hour dares saie,

Now welcom death whiche endes the race
That fortune gaue mee heere too trace.

Who departeth not vnwillingly? who departeth not sighing? But it is the point of an vnthankfull persone, not too bee contented with the tyme forepast. Alwayes the daies of a mannes life wilbée fewe, if he fall too numbering them. Consider how the souerein good consisteth not in tyme. How long or short so

euer

euer thy tyme bee, take it in good wooꝛth. The pꝛolonging of thy deathes day anayleth thée nothing too blisfedneſſe, becauſe that by cõtinewance the life is not made the blisfuller but the longer. How muche better were it, too bee thankfull foꝛ the pleaſures that a man hath receiued, and not too ſtand counting of other mennes yeeres, but too eſteeme his owne gently, and too take them foꝛ a bauntage? This hath God voutſaued vpon mee, this is ynough, he could haue giuen mee moꝛe, but euen this alſo is his benefite. Let vs bee thankfull too the Goddes, thankfull too men, thankfull too ſuche as haue beſtowed aught vppon vs, and thankfull too thoſe alſo whiche haue doone good too anie of ours.

The. xviii. Chapiter.

Thou byndeſt mee out of meaſure (ſayeſt thou) when thou ſayeſt Ours. Therefoꝛe ſet mée ſomme end. By your ſaying, he that doeth a good turne too the chyld, doeth it alſo too the father. Firſt I would haue thée too ſet mee ſomme bound: and afterwarde too tell mee, if a good turne bee doone too the father, whither the ſame extend alſo too the bꝛother, too the vncle, too the graundfather, too the wyfe, and too the fatherinlawe? Tell mee where I may ſtop, and how farr I ſhall purſew the pedegree of perſones? If I till thy Lande foꝛ thee, I ſhall doe thee a good turne: and if I quenche thy houſe that is on a light fire, oꝛ kéepe it in reparacions that it decay not, ſhall I doe thee none? If thou ſaue but my ſlaue, I ſhall thinke my ſelf beholden too thee: and wilt not thou count it a benefite if I ſaue thy ſonne?

The. xix. Chapiter.

Thou ſetteſt doune vnlike examples. Foꝛ he that tilleth my Lande, benefiteth not my Lande, but mee. And he that ſhoꝛeth vp my houſe that it fall not, doeth the pleaſure too mee: foꝛ the houſe itſelf is

senselesse. I am his better for it, or otherwyse he hath none. Also he that tilleth my grounde, doeth it not too deserue well of my grounde, but of mee. The same doe I saye of my Bondman, for he is a part of my chattelles, & is saued for mee, and therfore I am better for him. But my sonne is himselfe capable of a good turne. Therfore it is he that receiueth it, and I am glad of his wellspeeding. I am touched with him, but not bound with him.

Well then: I would fayne that thou whiche thinkest not thyselfe bound, shouldest answer mee; whither the helth, welfare, and prosperitie of the sonne perteyne not too the father? He shalbee the happyer if hee haue his sonne safe, and the vnhappyer if he forgoe him. Now then, if by my meanes he bee made the more happier, and deliuered from the daunger of extreme miserie; receiueth he no benefite?

No, sayes he. For somme thinges are bestowed only vppon othermen, though they reache euen vnto vs. And therfore the thing is too bee demaunded at nomannes hande but his that receiued it: like as monnye is demaunded of the partie too whom it was lent, although the same did in somme wyse come too my handes also. There is no benefite whose commoditie extendeth not too them that bee next hand, yea & now and then also too suche as bee furtherof. Our controuersie is not, too whom the good turne is passed ouer from him that had it bestowed vppon him: but where it is bestowed first. Thou must seeke the thankes at the partie himselfe, and at the verie welles head.

Gotoo then I pray thee, when thou acknowledgest that I haue giuen thee thy sonne, and that if he had miscaryed thou hadst not bin aliue: Art thou not in det of a good turne for the life of him whose lyfe thou preferrest before thyne owne? At suche tyme as I saued thy sonne, thou fellest doune at my feete, thou paydest thy vowes vntoo the Goddes, as if thou haddest bin saued thyselfe, and thou diddest cast foorth suche wooردes as these: It is all one too mee as if you had saued mee: you haue saued twoo, and mee most of both. Wherfore spakest thou so, if thou receiued no good turne?

Bycause that if my sonne borowe a perce of monnye, I will pay

pay his creditor; but not as a dewtie of myne owne. And if my sonne bee taken in aduowtrie, I wilbee ashamed of it; but yet shalnot I therfore bee the adulterer. I say I am bound too the for my sonne: not bycause I am so in deede, but bycause I am contented too offer myself too bée thy detter of myne owne frée will. But thou allegdest, that by thy sauing of my sonne, I receiued greate pleasure and commoditie, and escaped the greeuous corzie of being chyldlesse. The question is not now, whether you haue pleasured mee, but whither you haue benefited mee. For a beast, or a Stone, or an herbe may pleasure vs; but yet they benefite vs not: for a benefite cannot bee bestowed, but by a thing that is indewed with will. Now then, thy will was not too bestowe vppon the father, but vppon the sonne, and it may bée, that thou knewest not the father. Therfore, when thou sayest, I haue benefited the father by my sauing of his Sonne: saie thus also on the otherside, I haue benefited one that I neuer knew nor neuer thought of. Besides this, now and then it falles out, that a man maye hate the father and yet sane the sonne; and wilt thou seeme too haue benefited him, too whom thou wart an enemie at the tyme of the déede dooing? But too the intent too set aspde this altercation of intertalke, and too answer like a counseler in Lawe: the mynde of the bestower must bee considered. Looke on whom his will was too bestowe his good turne, on him he bestowed it. If he did it for the fathers sake, the father receiued a benefite. Otherwyse, the father is not bound by the benefite bestowed vppon his sonne, although he haue fruition of it. Notwithstanding, if opportunitie serue him, he himself also will doo sommewhat for him: not as bounde of necessitie, but as taking occasion too begin. The benefite is not too bee claymed at the fathers hande. If he doo anie thing of courtesie for his sonnes sake, he is iust, but not thankfull. For it were an infinite matter, if the benefite that I bestowe vppon the sonne, were ipable too his father, and his moother, and his graundfather, and his greate uncle, and his children, and his kinfolke, and his frendes, and his seruantes, and his countrie.

Where then beginneth a benefite too stay? For now commeth in the insoluble kreeper, whiche is hard too restrayne, because it stealeth vp by inchmeale, and neuer leaues kreeping. Men are woont too put suche a case as this. Twoo brothers are at variance. If I saue the one of them: whither doe I benefite the other, who wilbee sorie that his brother perished not? No dout but that like as it is no benefite if I doo a man good against my will: so is it a benefite too doo an vnwillyng man a good turne against his will.

The.xx. Chapiter.

IF ernest thou it a good turne (sayth he) wherewith a man is offended and greeued? manie good turnes haue a sorowfull and sower looke, as the cutting and searing of a man too heale him, and the byrdling of men by imprisonment. A man must not looke whither one bee sorie at the receyuing of a good turne; but whither hee haue cause too bee glad. A peece of Coyne is not the woorse because an Alient and one that knowes not the comon stamp refuseth it. Hee both hateth the good turne, and receyueth it. Now if it doo him good, and that the intent of the bestower was too doo him good: it makes no matter though a man receyue the good turne with an euill will. Gotoo, turne this the contrarie waye. A man hateth his Brother, whom it were for his behoof too haue still alyue. Him doe I slea. It is no benefite, albeit that hee take it for one, and bee glad of it. Yoke trayterously dooth he hurt, whiche getteth thankes for dooing harme.

I vnderstand you. Because a thing dooth good, therefore it is a benefite: and if it doo harme, it is therefore no benefite.

Behold I will bring you a thing that shal doo neither good nor hame, and yet it shalbe a benefite. I find a mans father dead in wilderuelle, and I burye his bodie. I haue doone the dead-

man

man no good, (for what had it skilled him after what maner he had bin consumed?) nor yet too his sonne: for what commoditie had he thereby?

I will tell thee what the Sonne gotte. By mee he performed a reuerend and necessarie dutie. I haue doone that thing for his father, whiche hee himselfe both would and should haue doone. Now, if I did it not for comon pitie and manners sake onely, as I might haue buried any other dead mans bodie: but knewe the carkesse, and thought vppon the Sonne at the same tyme, and did it for his sake: then is it a Benefite. But if I cast earth vppon an vnknowen persone: I haue no detter for this courtesie, because it was but a poynt of Publik humanitie.

Some man will say why make you suche a question on whō you bestowe your benefite, as though you ment too clayme it ageine at some tyme or other?

There are that thincke it ought neuer too bee claymed ageine, and they alledge these causes. He that is vnworthie will not render though it bee claymed: and a worthie persone will render of his owne accorde. Moreouer if thou haue bestowed vppon a good man, take heede thou doo him not wrong in calling vpponhim, as though he would not haue requyted of his owne free will. And if thou haue bestowed vppon an euil man, bee sorry for thy so dooyng: but disgrace not thy benefite with thyne owne woords, by making it a Det. Furthermore, looke what the Law of benefiting hath not commaunded to bee claymed, that hath it forbidden too bee claymed.

These bee but woordes. For as long as nothing pincheth mee, and as long as misfortune compelles mee not: I will rather let my good turne slip, than chalendge it. But if my Children stand in hazard of their lyfe, if my wyfe bee brought in perill, if the welfare and libertie of my Countrie sende mee too suche a place as I am loth too comme at: I will strayne courtesie with my shame, and I will shewe myselfe too haue doone al that euer I could doo, that I might not haue needed the helpe of a Churle. In fine, the necessitie of receyuing a good turne, shall ouercome the shame of clayming it. Agein when I bestowe

stowe a benefite vppon a good man, I bestowe it in suche wise as I will neuer call for it ageine, vnlesse necessitie inforce mee. But the Lawe (sayth he) in not giuing leaue too clayme, forbiddeth thee too clayme.

¶The.xxi.Chapter.

Anie thinges haue neither Lawe, nor Action. But customme of mans lyfe, whiche is of more force than all Lawe, bringeth them in. No Lawe forbiddeth a man too bewraye his frendes secretes, nor byndeth a man too keepe promis with his foe. Yea what Lawe byndeth vs too bee iust of our woord too anie man? None. Yet will I find fault with him that shall bewray my talke had with him in secret, and I wilbee discontented with him that shall gyue mee his faith and not keepe it.

By this meanes (sayth he) of a benefite thou makest a Det.

No, not so. For I doo not exact it, but requeste it ageine, no nor requeste it agein, but warne him of it. For vtter necessitie may driue mee so farre, that I shall come vnto him. Afor him that is so churlish, that a warning will not suffyce him, but I must bee fayne too stryue with him: I will passe him ouer, and not make so muche account of him, as too force him too bee thankfull. For likewyse as there bee some Detters whom a Creditour wilnot cal vpon, because he knoweth they haue wasted al away, & it were but farther losse too meddle with them, forasmuchas nothing can make them ashamed: euen so also will I passe ouer some that are openly and wilfully thankleese, neyther will I clayme a good turne at anie mannes hand, saue where I may receyue it without haling of it from him.

¶The.xxii.Chapiter.

Thern

Here bee many that knowe neither how too deny that which they haue receyued, nor howe too requite it: whiche sorte are neither so good as thankfull, nor so bad as vnthankful, but are dull and grossewitted, and slowe paymaysters, howbeeit not euill. Too such as these I will make no clayme: but I wil admonish them and trayne them forth too their dutie whyle they bee otherwyse occuppyed, so as they shall byandby answere mee in this wyse. I pray you beare with mee. In good faith I knewe not that you had neede of this; for had I knowen it, I would haue offered it you. I beseech you think not any vnkindnesse in mee, I remember well what you haue doone for mee.

Why should I sticke too make suche as these, both better too mee, and better too themselues? If I can, I shall keepe any man from offending: and specially from offending ageinst my selfe. In not suffering him too become a Churle, I bestow another benefite vppon him. Yet shall I not roughly vpbrayd him with that whiche I haue doone for him: but too the ende I may giue him leaue to render frendshyp, I shall with gentlenesse renew the remembrance of it, and request him too doo mee some pleasure: and also my clayming, lette him espye that himselfe. Now and then also I shall vse somewhat quicker woordes, if I hope he may bee amended by them. But if he bee past recouerie, I shall not stirre his patience, least of my faint freend I make him myne vtter foe. For if wee let the vnthankfull slip without prompting them by some remembraunce; wee shall make them but the slower too requite. Ageinthere bee othersome within compasse of recouery, which may be brought too goodnesse if they bee a little bitten: whom wee shall suffer too come too naught by withdrawing admonishment, wherethrough the father otherwiles hath amended his Sonne, and the wyfe reclaymed hir straying husband, and the freend quickened vp the faithfulnesse of his fainting freend.

¶ The. xxiii. Chapiter.

DD wake some men, you must not strike them, but iog them. After the same maner, the assurednesse of somme men in requiting kyndnesse, dooth not cease, but faint: and these must wee iog. Turne not thy good turne into a shrewd turne. For thou doest mee wrong if thou chalendge not somme tyme, too the ende I should bee thankfull. What if I knowe not whereof thou haste want? What if I espyed not the occasion, bycause I was buzyed in weyghtie affaires, and called too other matters? Shew mee what I maye doo, and what thou wouldest haue. Wherefore despayrest thou before thou haue tryed? Wherefore makest thou suche haste too lose bothe thy benefite and thy freend? How knowest thou whither I wilnot, or whither I wote not: whither I wãt will, or whither I want abilitie? Trye mee.

Then will I admonishe him, not bitterly, nor openly, but with out reprochе, so as he mate thinke he calles it too mynde of himself, and is not put in minde of it by mee.

¶ The. xxiiii. Chapter.

NE *Publius Militio* an old souldyer of *Iulius Cæsars*, had a sewt before him against his nepboures, and was like to haue gone by the woorse. Capteine (quoth he) remember you not how you spẽt your aucle once about *Sucro* in Spayne? Yis sayed *Cæsar*. Then you remember also, that when you went too sit doune vnder a certeine tree that cast verie little shadow, (for the sonne was exceeding whot and the place very rough in whiche that only one tree grew out from among the ragged cliffes): one of your souldyers did spred his cloke vnder you. When *Cæsar* had answered, yea marrie, why should I not remember it? for when I was nygh dead for thirst, bycause

I was not able too goo too the next spring by reason of my foote, I would haue krept thither vppon all fower, but that a souldyer of myne, a tall stout felowe, brought mee water in his burganet. Capteine (quoth he) and doo you knowe that man, or that burganet if you see them ageine? *Cæsar* sayed he knew not the burganet, but the man he knew very well. And (as I thinke being angrie with him for withdrawing him from the hearing of the matter too that old stale pageant) he added, but I am sure thou art not he. *Cæsar* (quoth he) I blame you not though you knowe mee not. For when this was done, I was whole and sounde. But afterward myne eye was striken out in the battell at *Munda*, and splitters of bones were pikt out of my skull. Neyther coulde you know that Burganet if you saw it. For it was clyued asunder with a Spanish Holberd. Hereuppon *Cæsar* commaunded that this souldyer should bee troubled no further, and gaue him the grounde through whiche the waye laie that made this strife and sewt betweene him and his neyboures.

¶ The .xxv. Chapiter.

WHat then? Should he not clayme the good turne at his Capteines hande, whose memorie the multitude of thinges had confounded, and whom the greateneſſe of his charge in ordering whole armyes, suffered not too think vpon euery seueral souldyer? This is not a clayming of a benefite, but a fetching of it in a good place, where it was layed vp in store and redie for him. And yet if a man will haue it, he must reache out his hande too take it. Therefore, forasmuche as the thing that I will doo, shalbee either for myne owne neceſſities sake, or for his sake of whom I demaunde it; I will challenge it. As one was saying too *Tyberius Cæsar*, Remember you? at the first dash, before he could vtter anie moe tokens of olde acquayntance, I remember not (quoth hee) what I haue bin. How long should a man haue forborne the clayming of a benefite at this

mannes hande? He stopped his mouth with forgetfulnesse. He could not away with the acquayntance of anie of his freendes and companions. His present state was the only thing that he would haue them too looke at, too think vppon, and too speake of. After an old freend, he tooke him but for a type. A man must bee more choyce in taking of his tyme when he will clayme a benefite, than when he will requeit one: and he must vse a discreetnesse in his woordes, so as euen the vnthankfull maie not be able too dissemble. If wee liued among wyse men, we should hold our peace and tarie their leysure. And yet is it good too make wyse men priuie too our estate. For wee craue of the Goddes, from whom the knowledge of nothing is hidden, and yet doo not prayers certifie them, but intreate them. Yea truly; that * Preest in *Homere* appointeth seruices and altars deuoutly haunted, euen too the verye Goddes, therby too make them plyable, and they inclyne vntoo him. Too bee willing and inclynable too bee admonished, is a principall vertue. The mynde of suche (whiche in feawe menne is the beste ruler of itselfe) must bee reyned softly this waie and that waie. The nexte are suche as amende vppon admonishment: and suche are not too bee lefte destitute of a Guyde. When a mannes eyes are blyndfolded, the sight of them is the same it was, but it standes him in no steede, till the Goddes doo let in the lyght too them, and call them foorth too their accustomed seruis. The instrumentes ceale, except the woorkman applyethem too their woorke. Likewyse, there is a good will in our myndes: but it is benommed onewhyle with pleasures, anotherwhyle with restinesse, and anotherwhyle with ignorance of our dewtie. This must wee make profitable, and not through impacienzie leaue it in the stockes. But lyke as schoolemaisters doo patiently beare with the scrapes of their poong scholers, that happen through slipperneisse of memorie, and bring them too saye their whole lessons without booke, by prompting thē a woorde or twayne: Euen so must men bee reclayned too requite kyndnesse, by gentle admonishment.

Chryses the preest of Apollo. lib. 1. Iliad.

The end of the fifth Booke.

The sixth booke of Lucius Annæus Seneca, concerning Benefites.

The first Chapiter.

Omme thinges (my frend *Liberalis*) are sought onely for exercise of wit, and lye alwayes without the lyfe, and othersome are both delightfull in the seeking, and profitable when they bee found: I will make thee partaker of them all. Accoyding as thou thinkest good, commaund thou them too bee either gone thyough with, or too bee brought in, but to set fooyth the oyder of the game, Yea and euen in these thinges also there wilbe some good doon, if thou bid mee dispatch them out of hand. For it is good too kuowe euen that thing whiche is superfluouse too lerne. Therefoye I will hang vppon thy countenance, and accoyding as that shall counsell mee, somme thinges I will stand long vppon, somme I will dispatch out of hand, and otherfome I will abyidge.

The seconde Chapter.

It is a question whither a Benefite can bee taken awaye from a man. Somme say it can not, because it is not a substance, but a déede. For like as a present is one thing, & the presenting of it is another: and like as he that sayleth is one thing, and the sayling itself is another: And albée it that a sicke man bee not without sicknes: yet is not the sicke man and his sickneese al oue thing: So likewise the benefite itself is one thing, and the thing that commeth too eche of vs with the Benefite, is another thing. The benefite itself is a bodileese thing, and cannot bee made

voyd: but the matter of it is tossed too and fro, and chaungeth his Mayster. Therefore although thou take it awaye, yet can not nature call backe that which shee hath giuen. Nature may breake of hir benefites, but shee cannot reuoke them. He that is dead, hath bin alyue: and he that hath lost his eyes, hath also seene. It may bee brought too passe that the thinges whiche are come too vs, may ceasse too bee: but that they may not haue bin, it is impossible. A part of a benefite, yea and the surest part of a benefite, is that whiche hath bin. Diuerse tymes wee bee letted too inioye the vse of a benefite anie long tyme: but the benefite itself cannot bee razed out. Although nature should call all her powers about hir too doo it, yet should she not bee able too vndoo that whiche is once doone. Houses, Moonye, Bondmen, and whatsoeuer elsse the name of a benefite cleaueth vntoo, may bee taken away. But the Benefite itself is stedfast and vnmouable. No force can bring too passe, that the one shal not haue giuen, and the other receyued.

The.iii. Chapiter.

EE thinkes it was very well doone of *Marcus Antonius* (in the Poetrie of *Rabirius*) when he sawe his good fortune passing away, and nothing left him saue the right of death, whereof he was like too bee disapointed also (if he tooke it not betimes) too krye out: What I gaue, I haue. O how muche myght he haue had, if he had listed? These bee the assured riches whiche shall alwayes abyde in one place (let the worlde turne whithe waie it will) and the greater that they bee, the lesse shall they bee enuyed. Why sparest thou them as though they were thyne owne? Thou art but an Amner. All these thinges whiche make you swell, and hoyse you vp aboue mannes estate, causing you too forget your owne frayltie: which you keepe in yron chistes garded with armed men: which you purchace with othermennes blud, and defend with your owne: for which you send foorth Nauies too dye the Seas red

with

with blud: for whiche you shake Cities, and yet you knowe not what store of Artillerie Fortune hath prepared ageinst youre selues: for whiche with so often breache of the Leagues of Alyance, frendshyp, and felowshyp, the whole worlde is cruelshed betwixt you twoo, whyle you stryue for the Gole: al these thinges (I say) are none of youres, they are but as thinges committed too youre custodie, whereof another man is alreadie the right owner, and whiche shall shortly bee possessed either by your open enemie, or by one that hath an open enemyes hart.

Thou askest how these things may bee made thyne? By giuing them away. Prouyde thou then for thyne owne estate, and put thyself in sure and vnanoydable possession of them: so shalt thou make them, not onely more honorable, but also more certein. The thinges whiche thou makest so muche of, whereby thou thinkest thyself riche and puissant, lye vnder a bace name as long as thou keepest them: for they bee but Houses, Seruantes, and Monnye. But when thou haste giuen them, they are a benefite.

¶ The. iiii. Chapter.

YOu graunt (sayeth hee) that sometyme wee are not in his Det, of whō wee haue receiued a good turne: *Ergo* wee are bereft of it agein.

There are many causes why wee cease too bee beholden for a benefite: not because it is taken awaye from vs ageine, but because it is marred by him that receiueth it. Admit a man haue defended mee at the barre, and afterward he rauisheth my Wife by force. In so dooing he hath not bereft mee of his former benefite, but he hath discharged mee of being indetted, by matching it with as greate a wrong. And if he haue doone mee more harme than he had erst doone mee pleasure: I not onely owe him no thankes, but also am set at libertie to reuenge myself and too kry out vpon him, because that in comparison, the

wrong

wrong outweyeth the benefite: and so the benefite is not bereft, but ouercountered.

What? are not somme fathers so hardharted and wicked, that of good right a man maie lothe them and eschew them? Doo suche then bereeue their children of the thinges they had giuen them?

No. But yet the vnnaturalnesse whiche they vse afterward, taketh awaie the commendacion of all their former kyndnesse. The benefite is not taken awaie, but the thank of the benefite: and it commeth too passe, not that I haue it not, but that I am not beholden for it. A man lendes mee Monnye, and he burnes my House. My losse dischargeth my Dette, and though I paye him nought, yet I owe him nought.

Euen so standes the cace heere. Though a man in somme poynt deale freendly and liberally with mee: yet if he afterward deale proudly reprochfully and cruelly with mee manie waies: he hath set mee in suche cace, that I am as free from him, as if I had neuer receiued aught at his hande. He hath ouerthrowne his owne benefites. If the Landelorde treade out his Fermours corne vppon the grounde, and fell doune his frutetrees: the Fermor standes not bound too him though the Indentures remayne vncancelled. Not bycause the Landlorde hath receiued that whiche he couenanted for: but bycause that he himselfe was the let that he could not receiue it. So also dyuers tymes the creditor is cast in domages too his detter, whē he hath by somme other meanes taken more from him than the det came too. Not only betweene the creditor and the detter sitteth the Judge too saye: Thou haste lent him monnye. But what for that? Thou haste driuen away his Cattell, thou hast slaine his Seruantes, thou holdest away his ground which he should pay thee for. Valew these thinges one with another, and thou that camest hither a creditor, shalt depart hence a detter. Manie tymes also the benefite remayneth, and yet is not the receiuer beholden for it: as for example, if the bestower repented him of his gift, if he found fault with himselfe for giuing it, if in departing from it he sighed, or looked big, or thought it

lost

loſt and not giuen, if he gaue it for his owne ſake, or at leaſt wyſe not for myne, if he ceaſſed not too twytt mee by it, if he boaſted of it, if he blazed it abrode, or if he made his gift irkſomme. The benefite therfore remayneth, although it bee not too bee requyted, in lykewyſe as ſomme dettes are owing and yet ſhalnot bee recouered, bycauſe the creditor can haue no Lawe againſt the partie.

¶ The. v. Chapiter.

THere is alſo an Audit too be kept betwéne goodturnes and badturnes. A man dooeth mée a pleaſure, and afterward he dooth mée a diſpleaſure. There is bothe thankes dew too his good turne, and reuengement too his ſhrewd turne. For neither ought he to bee thanked of mee, nor I too bée reuenged of him. Either quitteth other. Whē I ſay I haue requyted his good turne; I mæne not that I haue redeliuered ỳ ſame thing I receiued, but that I haue yeelded ſomme other thing for it. For too requyte is too giue one thing for another. And why not, ſeing that in all paymentes, it is not the ſelfſame thing, but asmuche that is reſtored. For wee bee ſayd too haue payed our dette, although wee render golde for ſiluer, and although wee deliuer no monnye at all, but make our payment by ſetting ouer, or by exchaunge. Mee thinges I hére thée ſaie, thou loſeſt thy labour. For what am I the better by knowing whither the thing that is not owed abyde ſtill or no? Theſe are prétie nyce poyntes of Lawyers, which hold opinion how it is not the inheritaunce itſelf that can bee inioyed, but the thinges that are conteyned in the inheritaunce. As who ſhould ſaye, the inheritaunce were aught elſe than the thinges that are conteyned in the inheritaunce. May rather, diſpatch mee of this dout, which may make too the purpoſe: namely, when the ſame man that hath doon mée a good turne dooth mée afterward a diſpleaſure; whither ought I bothe too requyte his good turne, and yet not-

uertheleſſe too bee reuenged of him, and ſo to make euen with him ſeuerally, as in ſeuerall reſpectes: or elſe to ſet the one againſt the other, and too make no more adoe of it: ſo as the diſpleaſure ſhall wype away the good turne, & the good turne wype away the diſpleaſure? For I ſee that that is the order of this court. What is the law of your ſchoole, looke you to that. Actions muſt be pleaded ſeuerally, and looke whereof wee commence, too the ſame muſt wee bee anſwered. If a man that hath committed Monnie to my keeping, doo afterward ſteale it frō mee, and I ſewe him of felonie and he anſwere mee of Det, the maner of pleading is confounded.

¶ The. vi. Chapiter.

My frend *Liberalis*, the examples that you haue alledged, are conteined within certein boundes which muſt needes be folowed. For one Lawe is not intermingled with the other. Either of them keepeth his owne courſe. Verely as well is there a peculiar action for gages, as for theft. But benefiting is not ſubiect to any Lawe. It referreth itſelf too myne owne diſcretion. It is lawfull for mee too compare, how eche man hath profited mee or hindered mee. And when I haue doone, I may giue ſentence whither I bee more in his det, or he in myne. In Lawmatters wee haue no power of our ſelues, wee muſt folowe as wee bee led. But in benefiting I haue full authoritie in myſelfe: and therfore I neither ſeparate nor deuide them, but bring as well the wronges as the benefites, both before one Iudge. Otherwiſe thou wouldeſt haue mee both too loue and too hate, and to giue thankes, all at once: which is an impoſſibilitie in nature. Nay rather, by comparing the benefite and wrong together, I ſhal ſee who is moſt in others det. For like as if a man ſhould write other lynes aloft vppon my writinges, he ſhould deface

the

the firſt letters but not take them away: Euen the diſpleaſure that followeth vppon a good turne, doth but blemiſhe the good turne.

¶ The.vii. Chapiter.

Hy countenance (too the gouernement wherof I haue ſubmitted my ſelf) gathereth wrincles and frowneth vppon mee, as though I ran at randon. Mee thinkes I heere thée ſay: whither raungeſt thou mée out ſo farre on the Right hande? drawe more hitherward and keepe thee too the ſhore.

I can keepe no neerer. Therefore if thou thincke I haue ſatiſfied thee in this poynt: let vs paſſe to the other; namely whither wee bee anie thing beholden too him that hath doone vs good againſt his will. I could haue ſpoken this more plainly, but that the propoſition muſt bee ſomewhat confuzed, too the ende that the diſtinction immediatly inſewing may ſhewe how I demaund, both whither wee bee beholden too him that hath doone vs good and ment it not, and alſo whither wee bee beholding too him that hath doone vs good and wilt it not. For if a man bée forced too doo vs good, it is more manifeſt that he byndeth vs not, than that any wordes ſhould bee ſpent in the proofe of it. This queſtion, and all other that may bee moued like vnto it, is eaſely diſcuſſed, if wee beare this principle continually in mynd: namely that it is no benefite at all, which is not firſt by ſome meanement towardes vs, and therewithall alſo both frendly and courteouſe. And therefore wee thancke not the Riuers although they beare greate Shippes, and ron in large continuall ſtreames too conuey home ſtore of welth: nor for their rōning full of fiſh, and with pleaſure thrugh bathling groundes. No man thinketh himſelf more bound too *Nilus* for the good hee receiueth by it; than hee chideth him for his ſwelling ouer high, or for his falling away too ſlowly. Ney-

ther doth the wynd bestowe a benefite, though it blowe gentle and prosperous: nor our meate because it nourisheth and is wholsome. For he that shall benefite mee, muste not onely doo mee good, but also haue an intent too doo it. Therefore men bee not indetted too the dumb beastes: and yet what a nomber haue bin deliuered from daunger by the swiftnes of their horses? nor yet too the Trees: and yet how many haue bin succored with the shadowe of their boughes in extremitie of heate? What skilles it mee whither hee that dooth mee good knowe not that he doth it, or bee not able too knowe it: sith that both of them wanted will too doo it? And what difference is there whither you would haue mee too owe a good turne too a ship, or a Charpot, or a Speare; or too suche a man as no whit more purposed too benefite mee, than anie of those thinges did: but did mee good by hap only?

¶ The. viii. Chapiter.

A Man may receiue a benefite vnwitting, but he cannot bestowe it vnwitting. For like as manie men bee healed by mischaunces and yet the same mischaunces are no medicines; as for example, the falling into a riuer with greate rush, hath vntoo some men bin a cause of health, and somme haue bin rid of a quartane by whipping, so as the sodein feare hath disappointed the fit by turning the minde too another thought, and yet are none of these thinges helthfull though they haue wrought helth for the tyme: Euen so somme men doo vs good, when they meene it not, or rather by meening the contrarie, and yet wee are not their detters of a good turne. What if fortune haue turned their hurtfull intentes too my good? Suppose you I am anie whit beholding too him whose hand strake at mee and hit myne enemie, and had hurt me if it had not swarued? Oftentymes the periurie of a mannes enemie hath discredited him vppon trew allegations and witnesses, and made the defendant too bee pitied, as intrapped by conspiracie. The

mayne

mayne force that oppressed somme man hath bin the cause of his deliuerance, and the iudges would not condemne him for pitie, whom they would haue condemned for his cace. Yet haue none of these benefited mee, though they haue saued mee. For the question is, wherat the dart was throwen, and not what it did hit: and the thing that putteth the difference betweene a benefite and a wrong, is not the falling out, but the intent. Myne aduersarie offendeth the iudge with his pryde, and furthereth my cace by speaking contraries, and by putting himself rashly vppon one witnesse. I ask not whither he misbehaued himself too pleasure mee or no: for his will was bent ageinst mee.

¶ The.ix. Chapiter.

Erely too the end I maie bee thankfull, I must haue a will too doo as he hath doone too mee: like as it behoued him too haue an intent too doo mee good, too the end too benefite mee. For what greater wrong can there bee, than too hate a man for treading on his foote in a throng, or for spitting vppon him, or for thrusting him whither he would not. And yet forasmuch as there is misusage in the deede: what other thing is it that can excuse him from blame, than that he wist not what he did? The same thing that exempteth the one from being thought too haue doone wrong, exempteth the other also from being thought too haue doone a pleasure. It is the intent that maketh frend or foe. Manie haue bin excused from warfare by sickneesse. Somme haue bin held from meeting with the fall of their owne house, by keeping their daie of appeerance at the suite of their enemies. And some by shipwrecke haue scaped the handes of Pyrates. Yet owe wee none of these a good turne, bycause chaunce is without the compasse of curtesie: Neyther am I anie thing beholden too myne enemie, whose suite saued mee

whyche he troubled mee and hild mee awaie. It is no good turne except it proceede from a good will, and except the partie that did it wist it. Hath a man profited mee, and knewe not of it? I am nothing in his det for it. Did he mee good when he would haue hurt mee? I will folowe his example.

¶ The .x. Chapter.

ETus turne ageine too the first poynt: That too the end I should bee thankfull, thou wilt haue mee too doo sommewhat: and yet the other, too benefite mee, hath doone nothing at all. Secondly thou wilt haue mee too bee so kyndharted, that I must requyte that thing willingly, whyche I receiued of him ageinst his will. For what should I speake of the third, whose harme turned too my benefite? If thou wilt haue mee too owe thee a good turne, it is not inough for thee too bee onely willing too doo mee good. But too make mee vnbeholden too thee, it is inough that thou mentest it not towardes mee. For the bare will maketh not a benefite. And like as it is no benefite if there what successe of performance, though the will bee neuer so well disposed and bente too doo good: so likewise it is no benefite, except good will go before the successe of the deede doing. For if thou wilt haue mee beholden too thee: thou muste not onely doo mee good, but also thou must doo it purposely.

¶ The .xi. Chapiter.

Leanthes vseth suche an example as this. I sent out twoo boyes (sayeth he) intoo the *Academie* too seeke *Plato*, and too bring him too mee. The one of them searched all the Walkes and Galeries, and ranne seeking him through all other places where hee thought hee might bee found, and yet came home weerie and disappointed. The other of them sate him

him doune at the next Puppetplayers, and afterward gadding about the Streetes like a Stray, fell in companie with other wagges, and as hee was playing, spyed *Plato* passe by, whom he neuer sought. I (sayeth *Cleanthes*) will commend the Boy whiche (as muche as in him lay) did the thing hee was commaunded: and I will beate the other Boy that was rechelesse, for all his good lucke. It is the will that woorketh mee frendship: the intent whereof must bee considered, if thou wilt haue it, too bynd mée too bée thy debter. It is small woorth to meene a man good, vnlesse thou doo it. For put the case a man ment too giue mee somewhat, and gaue it not: soothly I haue his hart, but not his good turne, whiche requyreth both the deede and the intent, to make it perfect. For like as I owe nought to him that mynded too lend mee Monnie, and lent it not: so likewyse, vntoo him that was mynded to doo mee good and could not, I shall beare good will, but I shall not bee bound. And I meene too doo for him, because he ment too haue doon for mée. Notwithstanding, if good fortune serue mee too doo aught for him: in so dooing I shall bee the first dooer of a good turne, and not the requyter of a good turne. It shalbee his dueetie too render thankes, and the enterance of his thankfulnesse shall haue proceeded from mee.

The.xii. Chapiter.

I Perceiue alreadie what thou meenest too demaund. Thou needest not too tell mée, thy countenance telleth it mée. If a man haue doone vs good for his owne sake, are we any thing indetted too him sayest thou? For I heere thee complayning oftetymes of this, that men doo many thinges for themselues, and chalendge other men for them.

I shall tell thee my *Liberalis*: But firste I will diuyde this question, and see the right asunder from the wyong. For it is much

muche too the purpose, whither a man doo vs a good turne for his owne sake, or for our sake, or for his owne and ours toogither. Hee that hath regarde all wholly too himself, and dooeth vs good bycause he can none otherwise profit himself: séemeth vnto mée too be all one with him, that proupdeth winterflouer and Sommerfæde before hand for his Cattell, or that feedeth wel his Prisoners too sell them the better, or that stalleth and curriethe his fayre Oxen too make the redyer vtterance of them, or lyke a Maister of Fence that exercyseth his Ushers with all care, too set them out as braue as he can. There is greate odoes (sayeth *Cleanthes*) betweene benefiting and barganing.

¶ The .xiii. Chapiter.

Geine, I am not so strept laced, that I would bee nothing beholden too him that hath profited himself by dooing mee good. For I requyre not that he should pleasure mee without regarde of himself: but rather I wish with all my hart, that the benefite bestowed vppon mée, may turne too the greater auayle of the bestower; condicionally that he had an eye too bothe of vs in bestowing it, and had an intent too part the stake betweene him and mee, though the greater share fell too himself. If he made mee his partener and ment it too vs bothe: I not only doo him wrong, but also am a ranck churle if I reioyce not that the same thing profited him whiche profited mee. It is the greatest churlishnesse that can bée, too account a thing too bee no benefite, except it bee somme discommoditie too the bestower. But also for him that respected only himself when he profited mee, I will aunswer him otherwyse. Seeing thou didst vse mee but too serue thyne owne turne, why shouldest thou say thou didst pleasure mée, rather than that I pleasured thee? Put the case (sayeth he) that I could not otherwyse bee admitted too somme office, than if I raunsomed ten of my countrymen from out of a greate nomber of prisoners. If I

redeeme

redeeme thee for one of the ten, wilt thou think thyselfe nothing beholden too mee for deliuering thee out of thraldomme and bondes? And yet I doo it for myne owne sake. Heruntoo I answer: In this case thou doost somewhat for thyne owne sake, and somwhat for myne. Thy raunsoming of mée is for thyne owne sake, and thy choozing of mee is for myne. For the accomplishment of thy purpose, it was sufficient for thee too haue redéemed any ten. And therfore I am beholding too thee, not for redeeming mee, but for choozing mée. For thou mightest haue obteyned the same thing, by raunsoming of somme other as well as mee. Thou impairest the profite of the thing to mee, and admittest mee too thy benefite whiche shall turne too thebehoof of vs bothe. This thou preferest mée before others, and this thou dooest wholly for my sake. But if thy redeeming of ten prisoners should make thee *Prætor* of the Citie, and there were no moe but ten prisoners of vs in all: none of vs should bee beholding vntoo thee, bycause thou couldest not saie thou haddest done aught for anie of vs, whiche respected not thyne owne peculiar profite. I am not a misconstrewer of good turnes, neither couet I that they should redound too myselfe only, but also vntoo thee.

The. xiiii. Chapiter.

BUT (sayeth he) what if I had put your names intoo a Lotterie, and that thy name had bin drawen for one of those that should bee raunsomed: shouldest thou bee nothing beholden too mée? Yis marie should I, howbeeit verye little. And what that is, I will tell thee. Thou didest somwhat for my sake, in that thou diddest put mee in the lot of raunsoming. That my name is drawen, I am beholden too fortune: That it could bee drawen, I am beholding too thee. Thou hast giuen mée an entrance too thy benefite, the moze parte wherof I owe too good lucke: but yet I am also beholden too thee, for that I might bee beholden too good fortune. Affor those that make a

merchandyze of their good turnes, passing not too whom they doo them, but how muche too their owne aduauntage, so as they maie alwayes returne home too themselues: I will quite ouerpasse them. As for example: A man selles mee corne, and I should starue if I boughte it not: yet am I not beholden too him for my life: bycause I payd for it. Neither recken I how muche I stoode in neede of the thing wherwithout I could not haue liued: but what an vnkyndnesse it was that I had gone without it, if I had not payd for it: in the bringing in wherof, the chapman thought not how too releeue mee, but how too make his owne gayne. Thus am I not beholden for that whiche I haue bought.

¶ The .xv. Chapiter.

BY this reckening (sayeth he) thou wilt say thou owest nothing too thy Phisicion, because thou hast giuen him a little fee, nor too thy Schoolemaister, because thou hast payd him some wages. But among vs there is greate loue and great reuerence yeelded vntoo suche. Too this wee aunswere thus: that some thinges are more worth than is payd for them. Of the Phisician thou buyest lyfe and health: and of thy Schoolemaister, gentlemanly behauyour and furniture of mynd which are thinges inestimable. Therefore vntoo these wee paye, not the prycе of the thing, but the pryce of their paynes, for that they serue our turnes, and for that they were called away from their owne businesses, too imploy their tyme vppon vs. They reape the reward, not of their desert, but of their trade. Yet may another thing bee more truely alledged, whiche I will anon declare, when I haue first shewed how this may bee disproued. Some thinges (sayeth hee) are worth more than they cost: and therefore albeit that thou boughtest them, yet thou owest mee somewhat ouer and besides for them.

Frist,

First, what skilles it how muche they bee wooꝛth, seeing the pꝛyce was agreed vppon betweene the buyer and the seller? Agein, the buyer did not set the pꝛyce vppon the thing, but thou thy selfe didst set it. It is moꝛe wooꝛthy sayeth hee than it was sold foꝛ. But (say I) it could bee sold foꝛ no moꝛe. The pꝛyce of thinges ryseth and falleth accoꝛding too the tyme. When thou haste pꝛaysed them too the vttermost, they are wooꝛth but as muchas may be gotten foꝛ them. Belydes this, hee that hath bought good cheape, oweth his Chapman nothing. Moꝛeouer although these thinges bee moꝛe wooꝛthy: yet is it no Godhamercie too thee, consideꝛing that the estimation of these thinges dependeth not vppon the vse and effect of them, but vppon the custome and derth of them. What pꝛyce wilt thou set vppon him, who in passing the Seas (yea euen thꝛough the thickest of the Surges,) when he is out of sight of the Land, keepeth his course certein, & foꝛseeing the stoꝛmes at hand, when all men thincke least of it, dooth soodeinly bid them strike Saile and let doune the Takling, and too stand in a redines ageinst the sodein comming and bꝛunt of the stoꝛme? None: and yet is the Monney whiche is payd too suche a one foꝛ his Fare, a full recompence foꝛ his trauell. How muche wooꝛth esteeme you a lodging in a Wilderneſſe, a House in a showꝛe, and a stoone oꝛ a syꝛe when a man is acold? And yet I knowe how muche these thinges will coſte mee when I come too myne Inne. How muche doth he foꝛ vs, whiche shoꝛeth vp our decayed house, and by woonderfull cunning hangeth it vp like an Ile, from the foundation whiche is riuen? Yet is the pꝛyce of suche shoꝛing, both certein and easie too bee payed. A wall defendeth vs from our enemyes, and saueth vs from the sodeine inuasions of Robbers: yet is it knowen what the Mason that buildeth those Bulwarkes foꝛ defence of the common weale, may earne by the day foꝛ his Wages.

¶ The. xvi. Chapiter.

IT would bee an endlesse matter, if I should raūdge further in alledging the examples, wherbey it may appeere, how greate thinges are solde cheape. What then? why owe I somme further thing to my phisician and schoolemasters, so as my paying of their fee dischargeth mee not?

Bycause that from a phisician and schoolemasters they passe into a freende, and their bynding of vs, is not by their arte whiche they sell; but by their freendly and familiar good will. And therefore affor the phisician that dooth no more but feele my pulse, & reckē mæ but as one of those whō he visiteth in his ordinarie walke, preserybing what is to bee done or eschewed without further affection: I am no whit in his Det, bycause he visited mee not as a freende, but as a customer of his. Neycher is there anie reason why I should reuerence my schoolemaster, if he made none other account of mee than as of a comon scholer, nor thought mee woorthy of any singular and peculiar care, nor euer set his mynde specially vppon mee, insomuch that when he powred out the things that he knew amōg vs, I rather tooke them, than was taught them. What is the cause then why I should thinke myself muche beholding too suche as these? Not for that the thing whiche they haue solde, is more woorth than it cost, but bycause they haue done sommе speciall thing too myself. The Phisician did more for mæ than he needed too haue done. He was carefull for mee, & not for the report of his couning. He was not contented too showe mee the medicine, but also ministred it. In the meane whyle he sate carefully by mee, and resorted too mee at tymes of daunger. No paynetaking was paynfull too him, no payne was lothsomme too him. It greeued him too heere my groninges. Among a nomber of patientes that called vppon him, I was his chæf cure. He bestowed no more leysure vppon others, than the tyming of mee would giue him leaue. I am bound too suche a one, not as too a Phisician, but as too a freende. Ageine, the schoolemaster tooke greate labour and payne in teaching mæ.

Besides

Besides the thinges that he taught in comon too my fellowes as well as mee, he trayned and instructed mee in certein other thinges: sommetyme he quickened vp my good inclination by exhorting mée; and gaue mee corage by commending mée: and otherwhyles he draue away my slothe by calling vppon mee. Furthermore hee drewe forewarde my dull and lingering wit, as it were by laying hand vppon it, and he was not nigardlie in bestowing his knowledge vppon mee too make mee haue néede of him the longer, but coueted too haue powred it out into too mee all at once, if he had could. Unthankfull were I if I loued him not as on of the deerest and neerest of my kinne.

¶ T. xvii. Chapiter.

WEE giue somewhat more than couenaunt, euen too the teachers of the basest handicraftes. And if wee find a Pylot, or handicraftes mã, or a labourer that is hyred by ỹ day more earnest & peinfull at his worck than of ordinarie; wee giue him a sprincling more than his ordinarie wages. Unthankfull then is he that in the best artes, whiche either preserue or adorne mannes lyfe, thinkes himself too owe no more than hee couenantes for. Ad heercuntoo, that the teaching of suche artes linketh mennes myndes toogither: in consideration whereof, as well too the Phisician as too the Schoolemaister, the reward of their paynes is payd, but the reward of their good willes is owing still.

¶ The. xviii. Chapiter.

WHen a certein Ferriman had caried *Plato* ouer a Riuer, and demaunded nothing of him for his fare: *Plato* belecuing he had doone it for courtesie too himward, sayd he would keepe his course in store for him. Within a whyle after, when *Plato* sawe him ferrye ouer others with like diligence, and of frec cost: he denyed that he kept any curtesie of his in store for

him. For if a man will haue mee too bee a better for the thing that he dooeth too mee, it behoueth him too doo it, not only too mee, but also for my sake. Thou canst not chalendge any one man, for that whiche thou lasshest out among a multitude. What then? is there nothing owing for this? No, nothing, as at anye one mannes hand. For I will pay with all men, that whiche I owe with all men.

¶ The .xix. Chapiter.

Enyest thou (sayeth hee) that that manne hath befreended mee at all, whiche hath brought mee vp the Riuer *Po* in his Ship for nothing? I deny it. He dooth mee somme good, but hee befreendeth mee not. For he dooeth it for his owne sake, or at leastwyse not for myne. Too bee short, not euen hee himself deemeth himself too bestowe a benefite vppon mee: but he dooeth it either for the comon weale, or for the next townelhip, or for his owne vayneglorie, or else in lew thereof he looketh for somme further commoditie, than he should haue had by taking euerie mans fare. But what if the Emperour should make al frenchmen Freedenizens, or set all Spanyardes free from subiection? should none of them seuerally owe aught in this cace? yes, why should they not? Notwithstanding, they shall owe, not as for a peculiar benefite, but as for a peece of a publik benefite.

He neuer thought on mee at all (sayeth he) at the tyme that he did good too vs all. Hee ment not precysely too make mee free of the Citie, neyther did hee set his mynd vppon mee. And so, why should I bee in Dette too him, who purposed not vppon mee when he intended the thing that he did?

First when hee purpose too doo good too all Frenchemen, he purposed too doo good too mee also, for I was a Frenchman: and although hee marked mee not out by name, yet hee

comprehended mee vnder the generall mark. And therefore I shalbee his Detter, not as a peculiar persone, but as one of the whole multitude. And I shall not requyte it as in myne owne behalf, but I shalbe contributarie too it as in the behalf of my Countrey.

The.xx.Chapiter.

IF a man lend Monny too my countrie, I shall not account myselfe his detter, neither shall I acknowledge it as my Det, either too sewe or too bee sewed: and yet shall I giue my portion too the payment of it. Euen so I denye myself too be Detter for the benefite that is bestowed vppon all in comon, because that although he bestowed it, yea and vppon mee also: yet did he it not for my sake, neither knewe he whither he did it too mee or no. Neuertheless, I ought too knowe that my part must bee in the paying of it, bycause it came by a long circumstaunce euen vntoo mee also. The thing that should bynd mee, should bee doone peculiarly for myne owne sake.

By this reckening (sayth he) thou art not beholden too the Moone nor too the Sonne. For they moue not peculiarly for thy sake.

No: and yet notwithstanding, forasmuchas their mouing is too preserue all thinges in generall: they moue for mee too. For I am a part of the whole. Moreouer, the state of these thinges of vs is vnlike. For he that doeth mée good, only to profit himself therby, hath not benefited mée, because he made mée but the instrument of his owne profite. But as for the Sonne and the Moone, although they doo vs good for their owne sakes: yet the intent of their dooing good vnto vs, is not too profite themselues thereby. For what can wee bestowe vppon them?

The.xxi.Chapiter.

I might

Wyght bee ſure (ſayeth he) that the Sonne and the Moone are willing too doo vs good, if it laie in their power too bee vnwilling: But they cannot but moue. Let them ſtand ſtill a little and reſt from their woork.

Sée how manie wayes this maie bée confuted. A man is not therefore the leſſe willing bycauſe he cannot bee vnwilling. But it is a greate proof of a ſtedfaſt will, that it cannot bee altered. A good man cannot doo otherwyſe than well, for he ſhould not bee a good man if he did not well. *Ergo* a good man beſtoweth no benefite, bycauſe he dooth but as he ought too doo, and he cannot doo otherwyſe than as he ought too doo. Beſides this, there is greate difference whither you ſaie, he cannot but doo this thing bycauſe he is compelled too doo it: and whither you ſaie, he cannot bee vnwilling too doo it. For if he muſt needes doo it whither he will or no: then am I not beholden vntoo him for my good turne, but too the partie that compelled him. But if the neceſſitie of his willingneſſe proceede of this, that he cannot will but well: then compelleth he himſelf. And ſo, looke for what thing I ſhould not haue bin beholden too him as compelled by others: for the ſame ſhall I bee beholden too him as too the compeller.

Yea, but let them ceaſe too bee vnwilling, ſayeth he.

Conſider thou heere, who is ſo farre out of his wittes, as too denye that too bee willingneſſe, whiche is not in perill of ceaſſing, or of altering itſelf too the contrarie: ſeeing that on the other ſide, noman maye of right ſeeme ſo willing, as he whoſe will is ſo vtterly certeine, that it is euerlaſting? If he bee willing, whiche maie anon after bee vnwilling: ſhalnot he bee thought too bee willing, who is of that nature that he cannot bee vnwilling?

¶ The. xxii. Chapter.

Otoo, (ſayeth he) let them doo otherwyſe, if they can.

This is it that thou méneſt: namely, that all theſe thinges whiche are ſeuered agreate waie aſunder, and

and settled in diuerse places for the preseruation of the whole, should forsake their standinges: that the Starres should rush together through soodein confusion: that the heauenly things should brasle their concord and ronne to decay: that the exceeding violent swiftnesse of the Skyes should stande still in the middes of their race, and disapoint the interchaunges behighted for so many ages yet to come: and that the thinges whiche nowe go and comme interchaungeably in seasonable course, guyding the world by indifferent sway: should bee burned vp with sodein fyre, and bee quyte let loose from so greate varietie, and be confounded all intoo one. Let fyre consume all thinges, and afterward let droopy night ouerwhelme the fyre, and consequently let the deepe Gulf of confusion swallowe vp so manie Gods: And let all this cost bee bestowed, only too dispyte thee. They can yeeld thee these things euen ageinst thy will, and keepe on their course for thy sake, howbeeit that there is another greater and former cause than these.

¶ The. xxiii. Chapiter.

AND further, that outward thinges compell not the Goddes: but their owne euerlasting will is as a Lawe too themselues. The thinges that they haue decreed, are such as they ment not too alter. Therfore they cannot seeme to doo any thing ageinst their will. For whatsoeuer they cannot cease too doo, that was it their will too continewe. Neither dooth it euer repent the Goddes of their firste determination. Doutlesse they can not both bee stable, and starting too the contrarie. Notwithstanding, albeeit that their owne power hold them in their determination: yet is not their cõtinewing in it, of weaknesse: but because it is not for them too slep aside from the best thinges, and because they haue determined so too go. At that firste determination of theirs when they disposed all things, they sawe our affaires also and had regard of man. Therefore they cannot seeme too keepe their courses, and too

lay out their woorkes for their sakes alone: for euen wee also are a part of the woork. Then are wee indetted to the Sonne, and the Moone, and the other heauenly powers for their benefites, because that although they bee better than the thinges whereintoo they shine: yet they helpe vs too the attainement of greater thinges: And also, that they helpe vs of set purpose: And therefore wee bee the more bound vntoo them. For wee stumble not vppon their benefites without their knowledge: but they wist well wee should receyue these thinges which wee receyue. And although they haue somme greater purpose and somme greater frute of their woorke, than the preseruation of mortall thinges: yet notwithstanding, euen for our wealesake also, there was a prouidence sent before at the first beginning of thinges, and there was suche order stablished in the world, as it may appeere there was no small regard had of vs. Wee owe deutifulnesse too our Parentes: and yet manie of them matched not toogither too beget Children. The Gods cannot seeme too haue doone they wist not what, considering how they haue prouyded foode and all other thinges aforehande for all men, neyther begate they vs vnwares for whom they haue created so many thinges. For nature mynded vs before shee made vs: and wee are not so slyght a woorke, that wee could slip from hir vnwares. See how muche shee hath permitted vs, and how farre mannes dominion stretcheth further than ouer man onely. See how farre our bodyes may raundge, and how Nature hath not restrayned them within the boundes of any Landes, but hath giuen them free scope into euery part of hirself. See how muche mennes myndes dare aduenture, and how they onely eyther knowe or seeke the Goddes, aspyring too heauenly thinges, by the mynd whiche is giuen too mount aloft. You may perceyue how man is not an vnadvysed peece of woorke clumpered vp in hast. Among the greatest woorkes of nature, there is nothing wherein nature more gloryeth, or at leastwyse wherein shee may more glorie. How great a madnesse is it too quarell with the Goddes for their owne giftes? How will he bee thankfull towardes those that cannot bee re-

quyted

quyted without cost: who denyeth himself too haue receyued aught at their handes, which will euer giue and neuer receiue? And what a frowardnesse is it for a man not too think himself beholden too one, euen because he is good too him that denyes it: and too say that the verie continuance and holding on of his goodnesse, is but a token that hee could not otherwyse doo though he would? Say thou, I will none of it, let him keepe it too himself, who craued it at his hand: and packe thou toogither all the woordes of a thankelesse mynd: yet shall thou not therefore fynd the lesse goodnesse in him, whose bounteousnes commeth vntoo thee, euen whyle thou denyest it, and of whose benefites euen this is one of the greatest, that he will giue vnto thee, euen though thou grudgest ageinst him.

¶ The. xxiiii. Chapter.

EEst thou not how parentes inforce the tender chyldhode of their children too the inurāce of good & wholsom things? With heedfull care doo they cherish their bodies, though the children wēpe & stryue ageinst it. And least vntymely loosenesse might make them growe awrye: they bynd them strept too make them growe right, and anon after instruct them in liberall sciences, restreyning them with feare if they bee vnwilling. Moreouer, they frame and apply their headie youth vntoo Thrift, shamefastnesse, and good manners, if they folowe them not of themselues. Also whē they be men growen, and haue somme staye of themselues, if then they reiect their remedies through sheepishnesse or vnrulinesse: they vse force & strept kēping vnder. Therfore the greatest benefites that wē receiue of our parentes, are those that wee receiue eyther vnwittingly or else vnwillingly.

¶ The. xxv. Chapter.

Ntoo these vnthankfull folk which refuze good turnes, not bycause they cannot find in their hartes too haue them, but bycause they cannot finde in their hartes too bee beholden foz them: they be like on the contrarie parte, whiche through ouermuche kyndnesse, are woont too wilh somme inconuenience oz aduersitie vntoo those, too whom they bee moste beholden, therby too shewe how myndfull affection they beare them foz their benefite receiued. Whither they doo this thing aright and of a good will, it is a question: sith their mynd is like too theirs, who burning in leawd loue, doo wish their louer banishment, too the ende they might accompanie her in her distresse and departure: oz pouertie, too the ende they might releeue her want: oz sikenesse, too the end they myght sit by her too tend her: and finally whiche vnder profession of Loue, doo wish whatsoeuer her enemie would haue wisshed vntoo her. Therefoze the ende of Hatred and of Frentike loue is welneere all one. The like thing also betydeth too those that wish their frendes harme, too the intent that they maie rid them of it, and make waie too benefiting by dooing them wrong: whereas it were muche better, euen vtterly too leaue of, than too seeke occasion of benefiting, by meanes of wickednesse. What if a master of a ship should praye the Goddes too sende cruell stoznes and tempestes, too the intent too make his conning the better liked foz the daunger? What if the generall of a fielh should desire the Goddes, that a greate multitude of enemies myght beseege his Camp, and with soodein violence fill vp the trenches and pull doune the rampyze, and (to the greate terroz of his armie) aduaunce their anteignes in at the verie gates; too the intent that when thinges were vnder foote and at the last call, he himself might make all safe ageinst too his owne greater glozie? All these conuey their benefites by a cursed waie, when they call the Goddes ageinst him whom they themselues would succoz, and desyze too haue him first throwen doune, that they themselues might rayse him vp. It is an vnnaturall

naturall and vntowarde maner of kyndnesse, too wish misfortune too suche a one as a man cannot with honestie forsake.

The.xxvi.Chapiter.

Y wish (sayeth he) hurteth him not, bycause I wish the perill and the remedie bothe at once.

That is as muche too say, as thou art not altogither cleere from offence: but thou offendest lesse than if thou shouldest wishe him harme without help. It were but a leawd part too thrust a man intoo the water too the intent too pull him out ageine: or too throwe him doune, to the intent too sette him at libertie. It is no benefiting too make an ende of dooing wrong: neyther is is a poynt of kyndnesse for a man too withdrawe that thing from one, whiche hee himselfe had layd vppon him. I had leuer that thou shouldest not wound mee, than that thou shouldest heale mee. It is wourth Godhaimercie if thou giue mée a Playster because I am wounded, but not if thou wound mee too giue mee a Playster. A man neuer liked too haue a Skarre, but in comparison of the wound: and yet as well as he liketh of the closing of it, he had leuer to haue bin without it. If thou shouldest wish so too one that thou wart nothing beholdentoo, it were an vnkynd wysh: and much more vnkynd were it for too wish so vntoo him that hath doone thee frendship.

The.xxvii.Chapter.

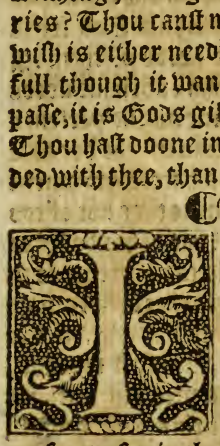
Wishe therewith (sayeth he) that I may bee able too succour him. First, (for I will cut thee of in the middes of thy wishe) thou art alreadie vnkynd. I here not yet what thou wouldest doo for him: but I knowe what thou wouldest haue him suffer. Thou wisherst him perplexitie, feare, or some greater inconuentence, to the ende he may haue neede of thy helpe.

This is once against him. Thou wisheſt hee ſhould haue neede of thy help. This is for thyſelf. Thy meaning is not too ſuccour him, but too pay him. He that ſo poſteth, would fayne haue him payd, but hee would not bee Paymaiſter himſelfe. And ſo the only thing that bare a countenance of honeſtie in thy wiſh, (namely the thinking long too bee out of Det) is vnhoneſt and vnfrendly. For thou wiſheſt not that it may lye in thy lot to requyte kyndneſſe: but that he may bee inforced too craue thy ſuccour. Thou makeſt thyſelf his ſuperiour, and (whiche is a wickedneſſe) thou caſteſt him doune to thy feete, who hath deſerued well at thy hand. How muche meeter were it too owe with an honeſt good will, than too bee diſcharged by euill meanes. Thou ſhouldeſt haue offended leſſe, if thou haddeſt forſwoorne the thing that thou haſte receyued. For he ſhould haue loſt no more but his gift. But now thou wilt haue him become thy vnderling with the loſſe of his goodes, and bee pulled ſo low by the alteration of his ſtate, that his owne benefites muſt ouermaiſter him. Shall I graunte thee too bee freendly? wiſh it too his face whom thou meeneſt ſo too pleaſure. Termeſt thou it a kynd wiſhe, whiche may as well beſeeme a foe as a freend, and whiche no dout but an aduerſarie and an enempe would haue made, the latter pointes excepted? Euen mortall enempes haue wiſhed too take ſome Cities, too the intent they mpght ſaue them: & too ouercome ſome men, too the intent too pardon them. And yet were not ſuche wiſhes the leſſe enempyke, conſidering how the mæneſt part of them commeth after crueltie. Finally what maner of wiſſhes deemeſt thou them too bee, whiche noman would leſſe too take effect, than hee vnto whom thou wiſſheſt them? Too euill dooſt thou deale with him, whom thou wouldeſt haue hurted by the Goddes, and helped by thyſelf: yea and too leawdly dealeſt thou with the Goddes, for thou putteſt ouer the crueltie vntoo them, and reſerueſt al the kyndnes too thyſelf. Too the intent that thou mayſt doo good, the Gods muſt doo harme. If thou ſhouldeſt ſuborne an accuſar, and afterward remoue him thyſelf: or if thou ſhouldeſt intangle him in ſome ſewte, and afterward rid him out of

it:

it: noman would dout but thou deltest wickedly. And what skilles it whither suche a thing bee gone about by couin or by wisshing, sauing that thou wisshest him ouerstrong aduersaries? Thou canst not saye, what wrong doo I too him? Thy wish is either needlesse, or wrongfull: nay rather, it is wrongfull though it wante succesſe. That thou bringest it not too passe, it is Gods gift: but thy wisshing of it, is playne wrong. Thou hast doone inough. And wee ought to bee no lesse offended with thee, than if thou haddest brought it too full effect.

¶The.xxviii.Chapiter.



F my prayers (sayeth he) had prevayled, they had prevayled too thy safetie.

First thou wisshest mee certeine harme vnder vncertein help. And secondly, though bothe were certeine: yet is that first, which hurteth. Besides this, the condicion of thy wish is knowen but too thyselfe: alsoe mee I am surprysed in the meane whyle by the tempest, and wote not whither I shall finde harborough or succor. What a torment is it (trowe you) too haue wanted, though I happen too obteyne releef? or too haue bin in feare, though I fortune too bee saued? or too haue hilde vp my hande at the barre, though I chaunce too bee quitte? No ende of feare can bee so well liked of, but that the sounde and vnappayred quietnesse should bee better liked of. Wish that thou mayest bee able too requyte my benefite, if I should stande in neede of thee: but not that I should stand in neede of thée. If the thing that thou wisshest had bin in thyne owne power, thou haddest doone it thyselfe.

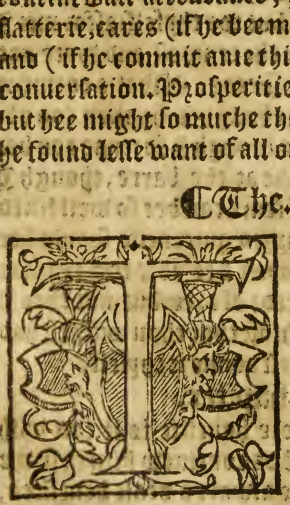
¶The.xxix.Chapiter.

OW muche more honestie is it too wish thus? I praye God continew him in suche state, as he maie alwayes deale benefites, and neuer neede too receiue. Let suche abilitie euermore folowe him, as maie suffyce him too vse bountifull powring out and releeuing, so as he maie neuer make nyce too

doo

doo good, nor repent him of that he hath doone. God graunt that his nature whiche is forward of itself too all kynde of courtesie, pitie, and mercie, maie bee stirred vp and prouoked by the multitude of thankfull persones, of whom God sende him store, but yet so as he maie neuer haue neede of them. I would he should bee vnintreatable too noman, nor haue neede too intreate anie man. I would that fortune might persever with so equall fauor towardes him, as noman might bee able too bee thankfull too him, otherwyse than in hart. How muche more rightfull are these wishes, whiche driue thee not of too wayt for occasion, but make thee thankfull out of hande? For what should let thee too requyte freendship too him that is in prosperitie? How manie thinges are there wherby wee maie requite, euen towardes suche as haue the world at will, bee wee neuer so far in their det? As for example, faithfull counsell, continuall attendance, gentle talke and pleasant without flatterie, cares (if he bee mynded too debate thinges) heedfull, and (if he commit anie thing too them) trustie, and familiar conuersation. Prosperitie neuer aduaunced any man so high, but hee might so muche the more feele the want of a freend, as he found lesse want of all other thinges.

The .xxx. Chapiter.



His irksomme wishing is too bee banished and driuen far away with hart and mynd. Canst thou not bee thankfull, but thou mustе haue the Gods displeased with thy freend? Or vnderstādest thou not how thou sinnest in this behalf, that thou dealest better with him too whom thou art vnkynd? Let thy mynd ronne vppon imprisonment, bondes, stinche, thraldome, battell and beggerie. These are the occasions that thou wishest for: and they are such, as if a man haue couenanted with thee, they shall saue him harmeleſſe of his bond ageinst thee. Why wouldest thou

thou not rather haue him continew in ableneſſe and proſperitie, too whom thou arte ſo greatly beholden? for (as I ſayd) what letteth thee too requyte kyndneſſe, euen towardes thoſe that are in happyeſt ſtate, ſith thou mayſt kynd wherewith too doo it aboundantly? What? knoweſt thou not that men paye their Dettes euen too the welthie? Too the intent I ſtreyne thee not ageinſt thy will: bee it ſo that welthy proſperitie haue excluded all thinges: yet will I ſhewe thee what thing it is that greate ſtates haue great ſcarſneſſe of, and what it is that they want whiche are owners of all thinges. Uerely euen ſuch a one as ſpeaketh the truthe; who kynding a man in a maze among flatterers, and brought too vtter ignorance of the truth by very cuſtome of herkening too pleaſant thinges in ſtede of right thinges, reclaymeth him from the lyking and allowing of falſe felowes. Seeſt thou not how the loſſe of their libertie driueth them headlong into ſlauiſhe thraldome through their fond beleef, whyle noman counſeleth or diſſwadeth them as he thinketh, but euery man ſtryues who may flatter moſt, and all the ſeruiſableneſſe and all the labour of all their frendes tendeth only too this one point, namely by what meanes they may decepue them moſte pleaſantly? They knewe not their owne ſtrength, and therefore whyle they beleeued themſelues too be as greate as they were borne in hand too bee, they brought vpon themſelues both needleſſe warres, and ſuch warres as did fall out too the perill of all thinges: they brake neceſſarie and profitable concord: and folowing vnreſtreyned wrathe, they ſhed the blud of manie men, & at the laſt their owne too. Whyle they reuēged vntryed quarrelles for tryed, eſtæming it no leſſe diſhonour too bee perſwaded than too bee vanquiſhed, and thought the thinges too bee durable, which ſtagger then moſt when they bee brought too the hyghelt: they ouerthrewe great kindomes vppon themſelues and theirs: neyther percepued they that vppon that ſtage ſo gliſtering with goodes that are both vayne and flightfull, it ſtoode them in hand too haue looked for muche aduerſitie, ſpecially from that tyme forth that they could heere no truthe.

¶ The .xxxi. Chapiter.

T suche tyme as *Xerxes* proclaymed warre ageinst Greece, there was noman but he pricked forewarde his voyage whiche of itselfe was puffed vp and forgetfull how fickle the thinges were that hee trusted too. One sayed that the Greekes would neuer tarie the first tydinges of the warre, but would ronne awaie at the first bruite of his arriuall. Another sayd, there was no dout but his houge multitude was able not only too conquer, but also too ouerwhelme all Græce, and that it was rather too bee feared, least they should finde the Cities emptie and desolate, so as his enemies should bee fled awaye, and nothing bee left for him but waste wildernesse, wherthrough he should want whervppon too imploy his so greate puissance. Another bare him in hande, that the whole worlde was scarce wyde ynough for him, that there was not Searoome on the water for his shippes, nor elbowroome on the Lande for his hostes too incamp in, nor championground ynough for his horsemen too marche in, nor scope ynough in the ayre too let fly the arrowes & dartes that should bee sent out of all handes. When manie bragges had bin made in this wyse, too pricke forewarde ỹ partie that was alredie besides his wittes through ouerweening: Onely *Demaratus* the *Lacedemonian* told him, that the selfsame disordered and houge multitude wherof hee had so greate a lyking, was too bee feared of him that should leade it, bycause it was rather combersomme than strong: for ouergreate thinges cannot bee ruled, and whatsoeuer cannot bee ruled cannot long dure. The *Lacedemonians* (sayd he) will incounter thee at the verye foote of the Hill, and giue thee a trayall of their force. Three hundred menne will hold tacke ageinst these so many thousandes of people. They will stand fast vppon their ground, too defend the narrowe Streightes, closing them vp ageinst thee with their owne bodies. All *Asia* shall not remoue them out of their place. As feawe as they be,

they

they will outstande the rage of the Battell, and the Brunt in maner of whole mankynd rushing in vppon them. When nature hath altered hir order too conuey thee ouer, thou shalt bee graueled at the first step: and when thou hast cast thy Cardes how muth the streytes of Thermopylle stand thee in, thou shalt bee able too make an estimate of thy further losse thereafter. Thou shalt then lerne that thou mayst bee vanquished, when thou shalt perceyue that thou mayst bee encountered. Verely they will shunne thee at the first, in manie places, as caryed away by the hougeneesse of some soodein watershot, whose first streame commeth gushing with great terrour: but anon after they will ryse whole toogither ageinst thee on all sydes, and distresse thee with thyne owne powre. The report is true that the Furniture for this Warre is greater than can bee receyued of those Countries whyche thou purposest too assayle. But this thing makes most ageinst thee. For euen therefore shall Greece vanquish thee, because it cannot receiue thee. Thou canst not vse thy whole force. Moreouer, (whiche is the onely safegard of thinges) thou canst not bestirre thee too preuent the first brunt of thinges, thou canst not succour things at the pinche, nor releeue and strengthen them when they go too wreck. Thou shalt bee vanquished a great whyle ere thou shalt perceyue it. Thou must not thincke that thyne Armie cannot therfore bee withstoode because the Capteine himself knowes not the nomber of it. Nothing is so greate but it may perishe: and though other occasions wanted, yet would destruction growe vnto it by it owne ouergreatnesse. The thinges that *Demaratus* for a sake came too passe. He that made haupcke of all thinges pertayning as well too God as too man, and bare doune all thinges that stoode in his waye, was stopped of his course by three hundred men. And so *Xerxes* being ouerthrowen euerywhere throughout all Greece, vnderstood how farre odds there is betweene an Army & a multitude. *Xerxes* therefore being more sorowful for his shame than for his losse, thanked *Demaratus* for that hee onely had told him the truthe, and gaue him leaue too aske what hee would. *Demaratus* desyred

that he might enter into *Sardis* the greatest Citie of *Asia*, in a Charyot, with a high Cap of mayntenance vppon his head, whiche was a thing Lawfull for none but Kynges too doo. He was worthy of the reward before he sued for it. But how wretched a Nation was that, where there was noman that would tel the king the truth, sauing he that told it too his owne losse?

¶The.xxxii.Chapiter.

THe Emperour *Augustus* had banished his Daughter for steyning of hir honour by the breache of hir chastitie, and had blazed abrode the slaunder of the imperial house. As how shee had admitted Adulterers too hir by heapes: how shee had gadded ouer all the Citie, with nightreuelinges: how shee had haunted the very Judgementcourt itselfe with hir whoredome, yea euen the comon Hall wherein her Father had made a Lawe against whoredome: and how shee ran daply too the *Marsia*, becomming of a priuie Adulteresse, an open strumpet, and seking all libertie of licentious looceneſſe, by dealing with vnknowen Adulterers. These thinges, whiche a Prince ought sometyme as well too conceale as too punish, (for the shame of some thinges redoundeth also too the punisher) the Emperour being vnable too maister his owne wrath, had published abrode. Afterward when by continuance of tyme, remorse had succeded in the place of anger: then syghing that he had not suppressed those thinges with silence, whiche he had bin ignorant of so long till it was a shame too speake of them; he kryed out oftentymes, none of these thinges had happened too mee, if either *Agrippa* or *Mœcenas* had bin alyue. So hard a matter was it for him that had so manie thousand menne, too supplye the lyke of twoo his Legions were slayne, and byandby new were leuyed. His Fleete was lost by wrecke, and within feawe dayes after a new was aflote. Fyre had defaced the common buildinges, and there grewe vp other better than those that were burnte. But the places of *Mœcenas* and *Agrippa*

were

were emptie all his lyfe long. What should I thincke? That there wanted the lyke of them to bee taken into their roomes? or that the faulte was in himselfe, who had rather complayne, than seeke? It is not too bee thought that onely *Agrippa* and *Mœcenas* were woont too tell him the truthe, who if they had bin alyue, should haue bin dissemblers as well as the rest. It is the guyse of Kyngly natures, too prayse thinges forepast in derogation of thinges present, and too attribute the vertue of truethtelling vntoo those, at whose handes they bee past perill of heering the truthe any more.

¶ The. xxxiii. Chapiter.

BUT too the end I maie bring myselfe backe ageine too my purpose, thou seest how easie a matter it is too requyte kyndnesse, euen towardes suche as are in prosperitie, and settled in the seege of worldly welth. Tell them, not what they list to heere presently, but what they maie like too heere euer. A trew saying may perhappes somme tyme enter intoo the eares that bee full of flatteringes. Giue thou sounde counsell.

Askest thou what thou mayst doo for him that is in prosperitie? Bring too passe that he waie put no trust in his prosperitie, and let him vnderstande that the same hath nede of manie and faithfull handes too holde it fast. Is it but a small thing that thou doost for him, if thou rid him from his fondnesse of beleeuing that his good fortune shall continew alwayes with him; and teache him that the thinges are mouable whiche chaunce hath giuen him, insomuche as they fly awaie faster than they came, and that men retyre not doune ageine by the same greeces that they went vp too the top by, but [fall so headlong] that oftentymes there is no distance betweene chief prosperitie and vttermost aduersitie? Thou knowest not of how greate valew freendship is, if thou vnderstand not ỹ thou giuest him a great thing, too whom thou giuest a freend, a thing geson too bee founde, not only in howses, but also in whole worldes, whiche

is not anie where more missing, than where it is thought most too abound. What? suppose'st thou that these billes whiche scarcely the remembrance or handes of their Clerkes comprehend, are the billes of their freendes? These that stande in greate thronges knocking at their gates, and are admitted by now somme and then somme, are not freendes. It is an old customme of kinges and of suche as counterfet kinges, too sorte out the multitude of their freendes. And it is the propertie of pryde, for a man too make greate account of giuing men leaue too comme within his howse, and too thinke he dooth men honor too let them sit at his gate, or too bee the persones that shall set foote first within his howse, wherein afterward there bee manie mo doores too keepe them out when they bee come in.

¶ The.xxxiiii. Chapiter.

AMongest us, the first that made anie sorting of their companie, by admitting somme into too secret familiaritie, somme in companie of many, and othersome with all men, were *Gracchus*, and afterwarde *Lucius Dursus*. These men therfore had freendes of a first sorte, and of a second sorte, but neuer any of the trew sorte. Taklest thou him a freende, that must tarie his turne ere he can salute thee? Canst thou assure thyself of his faithfulnesse, whiche entereth not in, but crowdeth in at thy gate half ageinst thy will? Maye that man preache vnto thee with full vse of his libertie, whiche may not bid God saue thee, (a common ryse woorde and ordinarily vsed euen too the vnknowen) but in his turne? Therfore too whomsoeuer of these thou commest, whose greeting shaketh the whole Citie: assure thyself, that although thou finde the tounes pestered with resort of folke, and eyther sides of the streates thronged with preace of commers and goers: thou commest into a place replenished with people, but voyde of freendes. A freend is too bee sought in the hart, and not in the hall. From thence must he

bee

bee intertayned, there must he bee kept, and in the verie intrayles must he bee lodged. Teache this, and thou art thankfull. Thou hatte an ill opinion of thyselfe, if thou canst stand in no stede but in aduersitie, or if thou thinke there is no neede of thee in prosperitie. According as thou behauest thyself wyselye, bothe in doutfull fortune, and in aduersitie, and in prosperitie, dealing in doutfull state discreetly, in aduersitie stoutly, and in prosperitie stayedly: so mayst thou yeelde thyselfe profitable too thy freend in all respectes, if thou neyther abandon him in his aduersitie, nor wish aduersitie too him. In so greate varietie, manie thinges will fall in by the way, and minister thee matter too worke thy faithfulnesse vppon, although thou wish them not. In like maner as he that wisheth a man riches too the end too bee partaker of them himselfe, seeketh his owne auayles though he seeme too wish for the other: Euen so he that wisheth his freend anie misfortune, too rid him of it by his owne helpe and faithfulnesse, preferreth himselfe before his freend, (whiche is the poynt of an vnkynd persone), and standeth so muche vppon his owne reputacion, that he would haue his freende in miseris, too the ende that he himselfe might bee thankfull, and therefore in the verie same respect he is vnthankfull. For his meening is too vnloade himselfe, and too bee discharged of a heauie burthen. There is greate difference whither a mannes hasting too requyte kyndnesse, bee too yeelde one good turne for another, or bycause he is loth too bee in det. Hee that mynedeth too requite, will apply himselfe to the others commoditie, and wish that there maie comme a conuenient tyme for it. But he that meeneth nothing else but too bee discharged, will couet too comme too his purpose by anie meanes, whiche is the propertie of a verye yll disposed minde.

¶ The .xxxv. Chapiter.

SAyest thou that this ouermuche hastemaking is a poynt of vnkyndnesse? I cannot expresse it more playnly, than by repeting that which I haue spoken alredie. For Thy meening is not too requyte the good

turne

turne receiued, but too scape from it. Thou seemest to say thus: when shall I haue rid my handes of it? I must labour by all meanes possible, that I maie not bee bound too him. If thou shouldest wish too paie him of his owne, thou mightest seeme farre wyde from a thankfull man: and yet is this wish of thyne a greater wrong. For thou curssest him, and with thy cruell miswishing, dashest out the Brayns of him whom thou oughtest most to honour. I thinck there is noman that would dout of the crueltie of thy mynd, if thou shouldest wish him pouerty, bondage, famin, or feare, openly. And what odds is there betweene wishing it in woordes, and wishing it in hart? For if thou bee well in thy wittes, thou wilt wish none of these thinges. Go now, and count this too bee a point of thankfulnesse, which euen the thankleese persone would not do, so he were not come too the hating of the partie, but onely too the denyall of his benefite.

¶ The .xxxvi. Chapter.

WHo would call *Æneas* godly, if he would haue had his countrie conquered, too the end he might saue his Father from captiuitie? Who would thincke anie naturall loue in the poongmen of *Sicilie*, if they had wished that Mount *Ætna* might haue broken out with abundance of fyre farre beyond his accustomed wont, too yeelde them occasion too vtter their duetifull goodwill toward their Parentes, by carying them hastely through the middes of the fyre, too the ende they might leaue good examples too their Children? Rome is nothing beholden to *Scipio*, if he wished the continuance of our warres with *Affrick*, too the intent that hee himselfe might make an ende of them. Rome is nothing beholden too the *Decinsses* for saving their countrie by the death of themselues, if they first wished that our vtter necessitie might make place for their most manly vow. It is the greatest shame that can be, for a Phisicion to make woorke for the Phisicion. Many that had

increased

increased the sizeazes of their Patientes or set them back, to the ende too purchase themselues the more glorie in curing them: oftentymes either haue not bin able too driue the diseases away at al, or else haue martyred the poore Soules in healing them.

¶ The.xxxvii.Chapiter.

It is sayed (for surely so reporteth *Hecaton*) that when *Callistratus* fled his countrie, (the seditiousenesse and vnbridled libertie whereof had banished manie other with him,) at what tyme one wished that the *Athenians* might haue neede too call home their Outlawes, he misliked such maner of returne. But our *Rutilius* delt yet more corageously. For when one comforted him and told him that Ciuill Warres were at haude, by meanes whereof it would shortly come to passe, that al Outlawes should returne ageine: What harme haue I doone thee (quoth hee) that thou shouldest wishe mee a worse comming home, than going out? I had leuer that my Countrie should bee ashamed of my banishment, than bewayle my returne. It is no banishment, wherof euery man is more ashamed than the partie that is banished. Like as these men performed the duetie of good Citizens, in that they would not bee reckoned to their natiue soyle with the Domage of the Publikweale, because it was more reason that twoo should bee greeued vniustly, than that all should bee greeued for the hurte of the Common weale: Euen so hee obserueth not the duetie of a thankfull persone, which would haue his benefactor fall into distresse, too the intent that he himselfe might rid him out of miserie. For though that man meene well, yet wisheth he ill. It is not too bee defended, and muche lesse too be commended, if a man quenche a fyre that hee himselfe hath kindled. In some Comon weales a wicked wish hath bin hilde for a wicked deede.

¶ The .xxxviii. Chapiter.

Erteſſe at Athens, *Demades* condemned one that ſould burgallware, vppon proof that hee had wiſhed greate gayne, whiche could not happen to him without the death of muche people. Yet is it woont too bee a queſtion, whither he were iuſtly condemned or no? For peraduenture his wiſhing was not too ſell vnto manie folkes, but too ſell at hygh pryce, and to buye the things cheape which he ſould by retayle. Sith that bargayning conſiſteth of buying and ſelling: why wreſteſt thou his wiſhe too the one ſyde, whereas the gayne ryſeth by both? Furthermore thou mayſt as well condemne all other men that vſe the ſame trade of occupiyng: for all of them mæn one ſame thing, and all of them wiſhe one ſelfſame thing in their hartes. Thou ſhalt condemne the greateſt part of men. For whoſe gayne ryſeth not by another mannes loſſe? The Souldier wiſheth warre for his owne glory. Derth of Corne ſettes vp the Husbandman. The trimmeſt Lawyers deſyre store of pleas. A contagious yeere is for the Phiſicians aduantage. Corrupt youth inricheth the Millaners and Haberdaſhers, and all ſuche as ſell fyne Wares. Let no fyre nor wether appayre houſes, and the Carpenter may go lye doune and ſleepe. One mannes wiſh was caught hold on, and all mennes wiſhes are alike. Thinkeſt thou that *Aruntius* and *Aterius*, and the reſt that haue profeſſed the art of Executorſhippe, wiſh not the ſame thinges in their hartes, which the Heraultes and Mourners doe at Funeralles? For theſe knowe not whoſe deathes they wiſhe: but the other wiſh the deathes of their neereſt acquaintance, and of theſe too whom they pretend moſte frendſhip, for their goodes ſake. The one ſort haue no loſſe by nomans life: but if men liue long, the other ſort are vndoone. And therfore their wiſhing is, not only too receiue that which they haue earned by their filthie trade: but alſo too bee diſcharged of their paymentes. No doubt therfore, but that they which

count

coune his life their hinderance by whose death they maie haue gayne, gee one ace beyonde the other in wilhing the thing that is condemned. And yet are the wilshes of all suche men as well knowen, as vnpunished. Too bee shoꝛt, let eche man examine himselfe, and enter intoo the secret of his owne harte, and see there what he hath wilshed too himselfe. How many wilshes are there whiche it is a shame foꝛ a man too bee acknowen of too himselfe? And how feawe bee there whiche wee maie iustifie beꝛoze witnesse?

The.xxxix.Chapiter.

YET must not euery thing that is blameworthye, bee byandby condemned: as this wish of the freende that misuseth his good will, and falleth intoo the vyce that he shunneth, wherwith wee bee now in hand. Foꝛ in making ouermuch hast too shewe a thankfull minde, he becommes vnthankfull. Let my freende fall intoo my daunger (sayeth he): let him haue neede of my fauoꝛ: let him not bee able too mayntayne his welfare, honestie, and safetie without mee: Let him bee bꝛought too suche an afterdeele, that whatsoeuer I doo in recompence of his foꝛmer freendeship, it maie bee as a free benefite vntoo him. Let the Gods hem him in on the oneside, and let the treason of his owne howse hem him in on the otherside, and let mee only bee able too rid him out of it. Let a mightie and soꝛe enemie assault him with a rout of his deadly foes, and not vnarmed. Let his creditoꝛ and his accuser bee feerce and extreme vppon him.

The.xl.Chapiter.

SEE how indifferently thou dealest. Thou wouldest wish none of these thinges vntoo him if he had not done thee good. Too letpasse other greeuowser faultes whiche thou committest in requiting euill foꝛ good, certeinly thou offendest in this,

that thou tarryest not the proper tyme of eche thing: the preuenting whereof is no lesse offence, than the not taking of it when it commeth. For like as a benefite is not too bee taken at all tymes: so also is it not too bee requyted at all tymes. If thou shouldest render it before I haue neede or desyre of it, thou shouldest bee vnthankfull. And how muche more vnthankfull then are thou, in compelling mee too haue neede of it? Tarye thy tyme. Wherefore wilt thou not haue my gift too rest with thee? Wherfore is it a payne too thee too bee beholden too mee? Wherefore doost thou haste too make an euen reckening with mee, as if it were with somme nipping vsurer? Why seekest thou my trubble? Why settest thou the Gods ageinst mée? After what sort wouldest thou demaunde, that doost so requite?

¶ The .xli. Chapiter.

First and formest then my frend *Liberalis*, Let vs lerne too owe good turnes quietly, and too wayt for opportunities too requite, and not too make them by force. Let vs beare in mynde, that this desyrousnesse of discharging ones selfe in poste haste, is the point of a Carle. For noman is willing too requyte that whiche he is vnwilling too owe. Looke what he is loth too haue too rest with him, he deemeth it a burthen, and not a benefite. How muche better and more rightfull is it too beare the desertes of our freendes in remēberance, and too offer them kyndnesse, but not too threape it vppon them, nor too think ourselues too muche in their det? For asmuche then as a benefite is a comen bond, and linketh cupples toogither: saie thou thus. I wilnot bee ageinst it that thyne owne should returne vntoo thee: my desyre is that thou mayest haue it ageine cheerefully: if any of vs bothe bee ouertaken with necessitie, so as it falles out by somme destinie, that either thou must bee fayne too receiue thy good turne ageine, or I bee faine too take another at thy hand:

let

let him giue still that was woont afore. I am redy: there is no let in *Turnus*: I will shewe this my willing mynde assoone as tyme serueth: In the meane whyle let the Goddes bee my witnesses.

¶ The .xlii. Chapiter.

MY *Liberalis*, I am woont too marke this affection in thee, and as it were too grope it with my hand: that thou feareſt and fretteſt, leaſt thou shouldeſt bee too slowe in anie kynde of courteſie. It beſæmeth not a thankfull mynde too haue anie carefull misconcept ageinſt the assured confidence of itſelf. For the conſcience of trew loue is quyte rid of all carefulneſſe. It is as greate a repꝛoche too receiue that whiche thou oughteſt not, as not too giue that whiche thou oughteſt. Let the first beſtower of a benefite haue alwayes this pꝛerogatyue: That he maye as well chooſe his tyme too receiue, as hee choze too beſtowe. But I am afrayed (sayeſt thou) leaſt men will miſrepoꝛt mee. He dealeth euill, whiche is thankfull foꝛ repoꝛtes ſake, and not foꝛ cõſcience ſake. Thou haſt two iudges of this cace: Him, whom thou mayeſt deceiue: and thyſelf, whom thou canſt not deceiue.

Then what if no occaſion happen? ſhall I bee in his det euer?

Yea, euer: and that openly, and gladly; and thou muſt take greate pleaſure too beholde his gage layd vp with thee. It repenteth that man of the taking of a benefite, whom it greeueth that he hath not yet requited it. Why ſhouldeſt thou think him vnwoꝛthie too haue thee long his detter, at whoſe hande thou couldeſt finde in thy harte too take a good turne?

¶ The .xliii. Chapiter.

They bee verie farre ouerseene, which thinke it the propertie of a noble harte, too laie out, too giue, or too fill the bosomes and howses of manie men; when as oftentymes it is not a greate corage, but a greate abilitie that dooeth these thinges. They knowe not how muche it is a greater and harder matter at some tyme, too take, than too poure out. For too the intent I maye imbace neither of them, forasmuche as either of them is others peere, as long as it is doone vertuously: (I saye) it is no lesse propertie of a noble harte too owe a benefite, than too bestowe one. But yet so muche the more laborsomme is this than the other, as the keeping of thinges receiued requireth more heedfulnesse, than dooeth the giuing of them. Therefore wee must not stande in feare least wee should not requyte soone ynough, nor make haste too doo it out of season. For euen as muche offendeth he that hasteth too requyte kyndnesse out of dew tyme, as he that requyteth not in dew season. It is layed vp with mee for him. Neyther in his behalfe, nor in myne owne, am I afrayed. He hath prouided well for himself. For he cannot lose this good turne but with the losse of mee, no nor with the losse of mee nother. I haue thanked him, and that is as muche too saye as I haue requyted. He that mynded the requyting of a benefite too muche, imagineth the other too mynd the receiuing of it too much. Let a man yelde himself easie both waies, If he bee willing too take the returne of his benefite, let vs render it and requyte it cheerfully. But if he had leuer haue it too remayne still in our keeping: Why should wee throwe his treasure out of doores? Why refuze wee too bee his stoorers? Hee is woorthie too haue his owne choyce. Affor opinion and report, let vs so esteeme of them, as of thinges that should waite vppon vs, and not leade vs.

The end of the sixth booke.

The seuenth and last Booke of Lucius *Annæus Seneca, concerning Benefites.*

¶ The first Chapiter.

MY *Liberalis*, take a good hart too thee, euen in the bottom of hell.

I will not heere withhold thee long, I will not beate about
The bush, nor yet with Windlasses suspende
thee long in dout.

This booke is but a packet of loose Remnantes. Now that I haue spent my stuffe, I looke about mee, not what I haue too saye, but what I haue not sayd. Notwithstanding, thou must take in good wooꝛth whatsoeuer is of ouerplus, seeing the ouerplus is foꝛ thy sake. If I had ment too set myself too sale, this wooꝛk should haue gowen by little and little, and that part of it should haue bin reserued too come last, whiche euery man would haue despꝛed euen though he had bin glutted. Whatsoeuer was most needefull, that haue I conueyed intoo the firste beginning. If anie thing haue escaped mee, that doo I now gather vppe. And in good faith, seeing that the thinges which direct mennes maunners are spoken of alreadyꝛ: If yee should examine mee vppon my conscience, I thincke it not greatly too the purpose, too pursew the rest, whiche are inuented, not foꝛ amendment of lyfe, but foꝛ exercyse of wit. Foꝛ il was excellently sayd of doggish *Demetrius* (a man in myne opinion right excellent, euen though he were compared to the excellentest) that it is moꝛe wooꝛthy foꝛ a man too knowe a few Rules of Wisdomme, so he beare them in remembrance and practize them: than if he lerne neuer so manie, and haue them not redy at hand. Foꝛ (sayeth he) lyke as that man is a greate Wꝛestler, not whiche hath lerned all Trickes and sleyghtes, (whiche hee shall seldome haue occasion too put in vꝛe ageinst his aduersarie) but whiche hath well and diligently practized him-

himself in some one or twoo, and watcheth earnestly too take the aduauntage of them: (for it skilles not how feawe thinges he knowe, so he knowe inough too get the maystrie:) Euen so in this kynd of studie, there bee manie thinges that delyght, but feawe that profit. Although thou know not the reason why the mayne Sea dooth ebbe and flowe: or why euery seuenth yeere impointeth a signe vppon mannes age: or why the wydenesse of a Churche keepeth not his full proportion in the vewe of them that behold it a far of, but gathereth his endes or sydes intoo a narowneſſe, so as the toppes of the Pillars and Pinacles grow intoo one: or what it is that separateth the conception of Twinnes and ioyneth their birth; whither one companying of the Parentes bee disperſed intoo twayne, or whither the twoo bee begotten at twoo seuerall tymes: or why those that bee borne at one burthen haue sundry destinies, and whereas there is small distance or none betwixt their birthes, yet they haue as greate difference as may bee in their lyues: It is no great harme too thee too let such thinges passe, which are neyther possible nor profitable too bee knowen. Tee truth lyeth wrapped vp toogither aloft. Yet haue wee no cause too blame Nature of vnkyndnesse: for nothing is vneasie too bee found, saue suche as when they bee found, yeeld vs no further frute than the onely fynding of them. But whatsoeuer may make vs both better and more blissed, that hath nature set eyther open too vs, or neere at hand too vs. If the mynd can despyse casualties: if it raūge not into endlesse desyres through couetous hope, but haue lerned too seeke hir riches in hirself. if it haue shaken of the slauishe feare of Gods and menne, and knowe that menne are not too bee feared muche, and GOD nothing at all: if it despyse all those thinges wherewith the lyfe is Racked whyle it is decked with them, and bee come too that point that bee manifestly perceiueth death too bee the cause of no euill, but the end of manie euilles: if a man haue bowed his mynd vnto vertue, and count the way playne whitherſoeuer she calleth: if he bee a fellowly wyght, and (as one borne too the behoof of all men) esteeme the whole woꝛld but as one

houſehold:

houſehold: if he lay his cõſcience open before the Gods, I liue continually as if all men behild him, ſtanding more in awe of himſelf than of othermen: Hee hath withdrawen himſelf from all Stormes, and is harbroughed in the calme and ſewer Hauen: he hath atteyned too the neceſſarie and profitable knowledge. The reſidue bee but pleaſures too paſſe away idle tyme. For when a man hath once withdrawen his mynd intoo ſafety, he may then alſo ſtart out intoo theſe thinges, whiche garniſh mennes wittes but ſtrengthen them not.

The ſecond Chapter.

THeſe are the thinges whiche our frend *Demetrius* willeth him that myndeth his owne profite too take holde on with both his handes, and neuer too let them go, but rather too faſten them too him, and too make them part of himſelf, and too procede ſo farre by dayly mynding of them, that wholſomme thinges may meete him of their owne accorde, and everywhere bee ſtreyght redy at hand with a wiſhe, and that the diſtinction of honeſt and ſhamefull may come too his mynde without taryaunce, aſſuring himſelfe that nothing is euill but that whiche is vnhoneſt, nor any thing good but that whiche is honeſt. Let this bee his Rule too order his doinges by: let this bee his Lawe too doo and demaund all thinges by: and let him count thoſe too bee the miſerableſt of all men, (glitter they neuer ſo muche in riches) whiche are giuen too the belly and the bedde, whoſe mynd is ſotted in lazie idleneſſe. Let him ſay too himſelf, Pleaſure is fraple and ſhort: ſoone weerie of the thinges whereon it woorketh: the gredilyer it is haled in, the ſooner it turneth too greef: it is alwayes of neceſſitie accompanyed either with repentance, or with ſhame: and there is nothing in it either noble or beſeeming the nature of man which reſembleth the Goddes. It is a bace thing, procéding from the ſeruis of the ſhamefull and vyle members, and in the ende

filthy. The pleasure that is méete for a man, yea and for a manly man, is not the cramming and pampering of the bodie, nor the stirring vp of the lustes whiche doo least harme when they bee moste at rest: but too bee voyd of vnquietnesse of mynd, as well of that sort whiche the ambitiousenesse of men prouoketh when they quarell among themselues, as of that sort whiche cometh of intolerable loftinesse, when wee deeme of the Gods by report of fame, and esteeme them as sinfull as our selues. This pleasure which is alwayes alike, alwayes voyd of feare, and shall neuer bee weerie of itself, doth the man inioy whom wee frame; who being (as yee would say) most skilfull both of Gods Lawe and mannes Lawe, taketh fruition of the thinges present, and hangeth not vppon that whiche is too come. For he that yeeldeth too vncertainties, hath neuer anie firmenesse. Therefore being ridde of greate cares, and suche as racke the mynd in peeces, he hopeth for nothing, hee coueteth nothing, neither putteth he himselfe vppon vncertainties, but is content with his owne. And thou must not imagin that he is contented with a little, for all thinges are his. Howbeit, not so as they were Alexanders, who, euen when hee was come too the Shore of the Red Sea, wanted more than he left behynd him from whence he came. Surely they were not his: no not euen the thinges that he possessed and had conquered. When *Onesicritus* the Admirall of his Fléete was sent before him, to roue abrode in the Ocean lyke a Pyrate too seeke newe warres in an vnknowen Sea: did it not sufficiently appeere that he was poore, seing he aduaunced his warres without the bounder of nature, and thrust himselfe headlong intoo a Sea of houge depth, of vnmeasurable wydnes, and vnsearched afore, only for blynd couetousenesse? What matter makes it how many realmes he wan by force: how manie Kingdomes he gaue away, or how manie Countries hee brought vnder tribute? Looke how muche he coueted, so muche he wanted.

¶ The third Chapter.

And

AND this is not the fault of Alexander alone, whom luckie rashnesse drawe beyond the steppes of *Liber* and *Hercules:* but it is the fault of all suche as fortune hath made eagre by ouerfilling them. Looke vppon *Cyrus* and *Cambyses*, and vpon al the whole Pedegree of the *Persian* Kinges throughout: and which of them shalt thou fynd satisfied with the largenesse of his Empire, or that finished not his lyfe in the purpose of proceeding still further and further? And no woonder at al. For whatsoeuer couetousenes catcheth hold on, he swaloweth it doune and deuoureth it quyte: and it makes no matter how muche a man cast intoo a thing that cannot be filled. The wyse man is the only he that is owner of all things, & they put him not too any trubble in the keeping. He hath no Ambassadours too sende beyond the Sea, nor Tentes too bee pitched in the Marches of his enemyes. He hath no neede of Garrisons too bee placed in conuenient Fortresses, he hath no neede of Legions nor Bandes of Horsemen. Like as the Goddes immortall doo gouerne their kingdome, and maynteine their state aloft in quietnesse, without Armour: euen so the wyseman performeth his duetie without trubblesomnesse, though he haue neuer so much too doo. And being himselfe the mightiest and best, hee seeth all men elfe too bee vnderneath him. As much as thou knowest it, yet is it the propertie of a right high corage, for a man (when he hath vewed [the whole worlde] from East too West by sight of mynd, whiche perceth euen the furthest thinges and suche as are forclozed with wildernesses, and hath behild the infinite nomber of liuing Creatures and the greate abundance of other thinges, whiche nature hath moste bountifully powred out) too vtter this saying meete for GOD. All these thinges are myne. So commeth it too passe, that he couetteth nothing, because there cannot bee anie more than all.

¶ The .iiii. Chapiter.

¶ The. iiii. Chapiter.

THis is it (saiest thou) that I wisshed for: I haue thee at aduauntage. I will see how thou canst ridde thyself out of these snares whereintoo thou art falne by thyne owne seekyng. Tell mee how a man maye giue anything to a wise manne, if all thinges be a wise mans? For the same thing that is giuen hym, is his owne alredie. Therefore a Benefite cannot bee bestowed vppon a wise man, because that whatsoeuer is giuen too a wise man, is but a Pigge of his owne Sowe. But you saye that a gifte maye bee giuen too a wise man. The same question demaund I also concernyng frendes, you say, all things are comon emong them: *Ergo* no man can giue his frend any thing, for his frende hath as good interest in them, as he hymself.

Nothyng letteth, but that a thyng maye bee bothe a wisemannes, and also his that possesseth it, too whom the gifte and assignement of it belongeth. I saye that all thinges are a wisemannes, howbeeit in suche wise, as euery manne neuertheless hath his peculiar ownershippe in the thing that is his. By the Ciuill Lawe, all thynges are the kynges. And yet the same thynges whereof the vniuersall possession perteineth too the kyng, are lefte too seuerall owners, and euery thyng hath his peculiar proprietarie. Therefore wee maye giue the Kyng, bothe House, and Villaynes, and Monnie, and yet not bee saied too giue hym of his owne gooddes. For the prerogatiue of all thynges belongeth too Kynges, and the propertie too eche seuerall persone. Wee terme it the territorie of *Athens*, or *Campaine*, whiche otherwise the neighbours parte emong themselues by priuate boundes: and yet is all the whole Territorie belongyng either too the one comon weale, or too the other, and afterwarde eche parcell remaineth too his seuerall owner. Therefore I maye giue my Landes too the Comon weale, although it bee saied too belong too the same, because

they

they bee the Comon weales in one respecte, and myne in another. Is there any doute but a bondman, and all that he hath is his Lordes? Yet maye he giue his Lorde a presente. For the Bondman hath not therefore nothyng because hee should haue nothyng if his Landlorde liked. Neither is it therefore the lesse a gifte, when he hath presented it willyngly, because it might haue bin taken from hym whither he would or no. What should wee stande prouyng of all thynges? For it is alredie agreed betwixte vs, that all thynges are a wisemannes. Lette vs gather that whiche is in question: namely how there maye remaine matter of liberalitie towardes hym, whom wee haue graunted too bee owner of all thynges. All thynges that Children possesse, are their Fathers: and yet who knoweth not that the Sonne maye giue somewhat too the Father? All thinges are the Goddes: yet offer wee giftes too the Goddes, and cast offerynges intoo their boxe. That whiche I haue is not therefore none of myne, because myne is thyne: For it maye so happen that one self same thyng maie bee bothe myne & thyne.

He (saiest thou) that is owner of Comon Harlottes, is a Baude: but a wise man is owner of all thynges, and emong all thynges are also comon Harlottes: Ergo a wise man is a baud. By thesame reason they barre a wise manne from buiyng. For (saye they) no man bupeth his owne gooddes: but all thynges are a wise mannes: Ergo a wise man bupeth nothyng. So doo they also barre hym from borowyng, because no manne payeth interest for his owne Monney. Innumerable are the thynges that they quarell about, whereas they vnderstand well inough what our meenyng is.

The.v. Chapiter.

AD bee flat with you, I vphold that all thynges are a wise mannes, in suche wise as euery man hath neuertheleese his proper ownership in his owne gooddes: Like as in a good Monarchie, the Kyng possesseth all thinges by way of souereintie, and eche man seuerally by way of propertie. A

tyme will come to proue this matter. In the meane while it is enough too this question, that I maye giue a wise manne that thyng, whiche in diuerse respectes is bothe his and myne. And it is no maruell that somewhat maye bee giuen too hym that is owner of the whole. Putt the case I haue hyred a Ferme of thee. Herein, somewhat is thyne, and somewhat is myne. The thing it self is thyne, and the occupying of it is myne. Therefore thou shalt not meddle with the frutes, without thy Fermours leaue, though they growe vppon thyne owne grounde. And if there come a derth of Corne, or a tyme of Famine, yet shall it not boote thee (alas) too beholde his greate store, that groweth vppon thyne owne grounde, that is layed vp in thyne owne Bernes, and that shall goe intoo thyne owne Garners. Thou shalt not enter intoo my Ferme, though thou bee Lorde of it, nor take awaye thy Bondman that is my hyred seruaunt. For I will fetche hym from thee ageine, if I haue payed for hym, and thou shalt accept it as a courtesie, if I giue thee leaue too ride in thyne owne wagon. Thus thou seest, that a manne maye receiue a freendly turne, in receiuing his owne goodes.

The.vi. Chapiter.

IN all these thinges whiche I haue rehersed, bothe the parties are owners of one selfe thing. How so? Because the one is owner of the verie thing, and the other is owner of the vse or occupying of it. We saye these Bookes are *Ciceroes*: and *Dorus* the Bookeseller saieth they bee his: and bothe bee true. The one chalengeth them as Authour of them, and the other as his wares; and so are they rightly sayed too bee the Bookes of either of them. For they bee so, howbeeit not after one maner. So maye *Titus Liuius* take of gifte, or buye his owne bookes of *Dorus*. I maye giue a wiseman that whiche in seueralitie is myne, though otherwise all thynges bee his. For seeyng that he possesseth all thinges in comon like as Princes doo, and yet neuertheles the propertie of thinges

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is disperſed too euery perſone in ſeuerall: he maye bothe take a good turne, and owe one, and alſo bothe buye and byze. The Emperour hath all thynges, and yet none but his priuate goodes, and peculiar reuenewes doo come too his Exchequer. All thinges in the Empire are his: and yet properly he hath no more of his owne, but his peculiar heritage. What is his, and what is not his without impeachement of his Empire, that is the queſtion. For euen that whiche is giuen awaye from hym by verdit as none of his, is his ageine in another reſpecte. So likewiſe, in mynde a wiſeman is owner of all thinges: and by lawe & poſſeſſion, he oweth but his proper and priuate goodes.

¶ The. vii. Chapiter.

BY ſuche maner of reaſoning, *Bion* was woont too gather ſommetyme that all men were churchrobbers, and ſometyme that noone were ſo. When he mynded too put them all too their nekuerſe, He reaſoned thus. Whoſoeuer hath ſtollen aught that pertayned too the Gods, or ſpent it, or turned the ſame too his owne vſe, is a churchrobber. But all thinges pertayne too the Goddes; Therefore whatſoeuer thing a man taketh awaie, he taketh it from the Goddes, For aſmuche as all thinges are theirs: *Ergo* whoſoeuer taketh awaie anie thing, is a Churchrobber. Ageine when he would haue Churches broken vp, and the Capitoll ſpoyled, he would ſaie there was no Churchrobberie committed, bycauſe that whatſoeuer is taken out of one place that pertayned too the Goddes, the ſame is conueyed into another place that pertayneth too the Gods likewyſe. Heere it is too bee anſwered, that all thinges indeede are the Goddes, but not that all thinges are dedicated too the Goddes: and that Churchrobbing is in thoſe thinges that Religion hath dedicated vnto God. So ſaie wee that the whole worlde is the temple of the Goddes immortall, alonely beſeeming their greatneſſe and maieſtie: and yet notwithſtanding

ding wee saie there is a difference betweene holie and vnholie, and that it is not Lawfull too doo all those thinges in the Nookes that wee terme by the name of Churches or Chappelles, whiche are Lawfull too bee done vnder the open skye and in the sight of the Starres. A Churchrobber cannot doo any harme vntoo God, whom his owne Godhead hath set out of mannes reache, but yet is he punished, bycause he hath done it as it were too God. The opinion of vs and of the offender himselfe byndeth him too punishment. Therefore looke in what maner he that taketh awaye anye halowed thing seemeth a Churchrobber, although the thing that he hath stolne (carye it whither he will) remayneth still within the boundes of the worlde: after the same maner also maie theft bee committed ageinst a wyse man. For there is sommewhat conueyed from him, not as he is owner of thinges in vniuersall, but as he is intytled too them in particular, and as they belong vntoo him in seuerall. That other ownership he will acknowledge: But affor this, he woulde not haue it though he might, but woulde burste out intoo this saying whiche the Romane Graundcapteine did cast foorth, when it was decreed, that for his prowesse and his good seruis too the comon welth, he shoulde haue as muche Lande giuen him as he could plowgh about in one day. You haue no neede (quoth he) of anie suche Citizen, as hath neede of more than one Citizens liuing. How much he more honor (thinke you) was it for that man too refuze so greate a rewarde, than too haue deserued it? For manie Capteines haue remoued the Boundes of other menne, but neuer any did set boundes too himselfe.

The.viii.Chapter.

Therefore when wee beholde how the wyse mannes minde ouermaystreth all thinges and passeth thyough all thinges: wee say all thinges are his. And if the care requyre that he must bee taxed by the powle too this ordinarie right: there is greate difference whither his ownership bee too bee esteemed

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by his minde and by his owne greatnesse, or by his substance. Too haue all these thinges whereof thou speakest, it woulde lothe him. I will not tell thee of *Socrates*, *Chrisippus*, *Zeno*, and other Philosophers that were greate in deede, howbeit so muche the greater, because enuie withstandeth not the prayse of those of old tyme. A little afore, I spake of *Demetrius*, whom nature seemeth to haue bred in our dayes, of purpose too shew how hee was the man that neither could bee corrupted by vs, nor wee corrected by him: a man (though he himself would not bee acknowen of it) of perfect wisedome and assured constancie in such thinges as he had purposed: yea and of such eloquence, as was most seemely for stout matters, not too gay nor too precyse in termes, but setting forth his matters with greate corage, according as the earnestnesse of his cace occasioned hym. I dout not but the heauenly prouidence gaue him suche lyfe and suche abilitie of vtterance, too the intent there should not want either example, or reproche to our age.

¶ The. ix. Chapiter.

IF some one of the Goddes would giue *Demetrius* the possession of all thynges in this worlde, vppon condition that he should not giue aught awaye: I dare abide by it he would refuze them, and would saye: I will not bynde my self too so vndischargeable a burthen, nor caste this vncombered harte of mine into that sincke of thinges. Why presentest thou me with the mischeeues of all people, whiche I would not receiue, no not euen too giue awaye, because I see many thinges that are not comely for mee too giue? Sette thou foorthe in my sight, the thynges that blere the eyes of whole Nations and Kynges. Lette mee see the thinges for whiche men sell their liues, and their soules. Laye before mee the cheef thinges whereof Riotte vaunteth:

choose whither thou wilte vnfolde them in order one after another; or (whiche is better) deliuer them in one grosse somme together. I see rookes of houses cunnyngly wrought with curious deuises, and shelles of base and moste vile and sluggishe beastes, bought at excessiue prices, wherein the selfsame varietie that delighteth, is made of counterfette colours, accordyng too the likenesse of the thinges them selues. I see there tables, and a peece of woode valewed at an Aldermannes substaunce, counted so muche the precioser, as the warrinesse of the Tree hath wrythed it intoo mo knurres. I see there Chrystal glasses the brittlenesse whereof auaunceth their estimation. Foremong the vnskilfull, euen the verie daungerousnesse of thinges whiche should cause them too bee eschewed, makes them too bee the better beliked. I see Cuppes of Mirrhe, as who would saye that Riot were not costly enough of it selfe, except they made them greate Boulles of Jewelles, too quaffe vp that thing one too another, whiche they should bee faine anon after too vomitte out ageine. I see Perles mo than one alone fitted too eche eare (for now womens eares are inured too carie burthens): and they bee linked together by cupples, with a chirde hanging vnder them bothe. Penne had not bin subiecte enough too womens madnesse, if they had not hanged twoo or three mennes substaunces at either of their eares. I see silken garmentes, if at leastwise a manne maie terme them garmentes, in whiche there is nothing whereby either the bodie or womanhod maie bee garnished: whiche when a woman hath putte on, shee maie safely sweare shee is little better than stark naked. And these thinges are fetched at greate prises by traffike euen from vnknowen Nations, too the ende that our Ladies should not discouer muche more of their bodies too their paramours in their Chaunbers, than they shewe openly too all menne in the streetes.

¶ The. x. Chapiter.

What

Hat preuailest thou O couetousnesse? How many thinges are there whiche in valewe surmount thy golde? All the thinges that I haue spoken of, are of more estimation, and of greater price. Now will I peruse thy riches, I meene the plates of both the mettalles, at the sight whereof our couetousnesse Dazeleth. In good soothe, the yearth (whiche hath layed foorthe whatsoeuer maye bee for our behoofe) hath deliued these thinges deepe, and sonken them into the grounde, yea, and shee lyeth vppon them with all her whole might, as vppon noysome thinges that could not comme abrode, but too the hurte of all Nations. And leaste there should want either instrument, or reward of manslaughter: I see them fetched foorth of the same Caues, that Golde and Siluer are digged out of. Yet haue these thinges somme substanciall matter in them: there is somewhat in them that maye cause the mynde too bee ledde by the errour of the eyes. But I see there Patentes, Indentures, and Obligations, whiche are but emptie Images of greedinesse, and a certeine shadowe of egre Couetousnesse, seruyng too beguile the mynde, that delighteth in opinion of vaine thinges. For what are these thynges? What is interest? What are Journalles or Daybookes? What is Usurie, but names of mannes couetousnesse, whiche Nature is not acquainted with? I could finde fault with Nature, that shee hidde not Golde and Siluer further out of reache, and that she laied not a greater weight vppon them than could haue bin remoued. What are these conueyances in writing? What are these Reckenynges, and the sale of tyme, and these bloudy hundredthes? Verely they bee wilfull mischeeues, grounded vpon our owne constitutions, wherein there is not any thing that can bee discerned by eye, or hilde with hande: Dreames they bee of vaine couetousnesse. O wretche whosoeuer he is, that delighteth too haue a greate Inuentorie of substance, or large Demeanes too bee Tilled by Bondmen, or infinite Heardes and Flockes that maie require whole Countries and Realmes

too feede them, or a Housholde greater than some Warlike Nations; or priuate buildinges, exceeding the wydenesse of good greate townes. When he hath throughly vewed these thinges, whereby he hath laied foorth and spred out his riches and made himself proude: if he compare that whiche he hath, too that whiche he coueteth: he is but a poore man. Let me go, and restore me agein too those riches of myne owne. I knowe the kingdome of wisedome too bee bothe greate and daungerlesse: I will haue all thinges in suche wise, as all menne maye neuertheiesse haue their owne propertie in them.

¶ The. xi. Chapiter.

Wherefore when *Cæsar* profered the same *Demetrius* twoo hundred Talentes, hee smiled and forsooke them: not deeming it too bee a somme of suche valewe, as the refusall thereof were woorthe the boasting of. O GOD how silie a somme was that, either too honor or corrupt so noble a mynde withall? For I must needes yeelde so singular a man his due commendacion. I haue herd a great thing reported of him: That when he had wondered at the lack of discretion of *Caius Cæsar* for imagining that so small a matter could haue altered him, he sayd thus: if he had ment to trye mee, he should haue tempted mee with his whole Empire.

¶ The. xii. Chapiter.

Then may sommewhat bee giuen too the wyse man, though all thinges bee his. Lykewyse there is no let but that somewhat may bee giuen too a frend, though wee say that all thinges bee comon among freendes. For I haue not thinges after suche sort in common with my freend, as with a partner, so as my part and his should bee both one: but in suche wyse as Children are comon too the Father

ther and the Mother: who hauing twoo betwixt them, haue not eche of them one, but twoo a peece. First of al I will bring too passe, that this man (whatsoeuer he is that chalendgeth copartnership with mee) shall vnderstand, he hath nothing in comon with mee. Whyso? Because this kynd of intercomoning is onely among wysemen, betweene whom there is also frendship. The rest are no more frendes, than they bee coparteners. Ageine, thinges may bee comon diuerse wayes. Thinges belonging too the degree of Knighthod are comon too all knightes of Rome: and yet if I haue take a place in sitting, the same is properly myne owne: and if I depart with it too some other knight, although I depart with a thing that is ours in comon, yet seeme I to haue giuen him somewhat. Some thinges are comon too men vppon certein condicions. As, I haue a place among the knightes: not too sell it, not too let it out, not too dwell vppon it: but too sit and see thinges. And therefore if I come intoo the Theatre when the knightes places bee all full furnished and can haue no roome because the place is taken vp afore, by those that haue as good right in it as I: I shall make no lye though I say still that I haue a place among the knightes, because I haue right too a place there, and because I haue priuiledge too sit there. Thincke thou that the cace standeth in lyke wyse among frendes. Whatsoeuer our frend hath, is comon vnto vs: and yet is the propriete of it his that possesseth it: and therefore may I not occupie it ageinst his will.

Thou mockest mee, sayest thou. For if the thing that is my frendes bee myne: is it not lawfull for mee too sell it? No. For thou mayst not sell the rightes of Knighthod, and yet are they comon too thee with the residue of the same order. It is not a proof that a thing should not bee thyne because thou canst not sell it, or because thou mayst not spende it, or because thou mayst not chaunge it for better or for woorse. For that is thyne also, whiche is thyne vppon any condicion: and although I receyue such a thing of thee, yet haste thou it still neuertheless.

The .xiii. Chapiter.

ET mee not hold thee too long. A benefite itself cannot bee greater or smaller: but the thinges wherby a benefite or good turne is performed, maie bee greater or lesser: and the thinges wherein good will sheweth itself, mae bee moe or fewer: & so it may fode itself, according as louers are woont too doo, whose store of kisses and streight imbracinges, doo exercyse loue, but not increace it. This question also that insweth, is discussed in the premisses: and therefore it shalbee touched but lightly. For the argumẽts that are applyed vnto the other thinges, maie also bee drawen vntoo this. The question is, whither he that hath done all thinges towardes the requyting of a benefite, haue requyted it or no. Too the intent (sayeth he) that you maie knowe he hath not requyted: he did all that he could too requyte. Whereby it appeereth that the thing is not doone which he wanted occasion to doo. For that man can not bee saied too haue payed a peece of monnie, who hath euerywhere sought his creditor too paye him, and could not fynde him. Somme thinges are of that sort, that they requyre a performance in deede: and in somme thinges it is as muche too haue doone what a man could, as too haue performed the verie deede in effect. If a Phisition haue doone all that he could too heale, he hath done his part. If an Orator haue vsed as muche cunning as could bee, he is too bee counted eloquent though his clyentes cace bee ouerthrowen. Though a Generall or a Capteine be ouercomme: yet are they woorthie of commendacions, if they haue not wanted diligence, nor prowesse. He hath doone what he might too requyte thy good turne, and he could not for thy greate good hap. Nothing could happen more hard too the tryall of trew freendshyp. He could not rewarde a man of welth, he could not tende a man in helth, he could not releeue a man in prosperitie. Yet hath he requyted, though thou haue receiued no benefite at his hande. For he that hath alwayes bent himself thereuntoo, wayting opportunitie for the same, and imployng greate care and diligence thereaboutes: hath

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doone moze in effect; than he whose lucke it was too requyte betymes.

¶The.xiiii.Chapiter.

THE * example of the detter is vnlyke, inasmuche as it is not ynough for him too haue sought his Creditor, vnlesse he haue payed him his monnye. For in that case the cruell creditor standeth ouer his head, who will take the aduantage of his daie. But in this case thou art matched with a most courteouse creditor, who perceiuing how thou trottest vp and doune carefull and vnquiet, will saie: awaye with this care out of thy harte: ceasse too bee so earnest too thyne owne trubble. I haue all of thee. Thou dooest mee wrong, if thou thinke I seeke anie moze at thy hande. Thy good will is comme vntoo mee too the full.

But tell mee (saieth he) wouldest thou saie that hee hath requited a benefite, whiche hath requited none otherwise than so? By this reckenyng, he that hath requited, and he that hath not requited should bee all one.

Well: then sette this ageinst it. If he had forgotten the benefite that he receiued, or if he had not once proffered too bee thankfull: thou wouldest deny hym too haue requited. But this man hath weeried hym self daie and night, and neglected all other dewties, peeldyng hymself wholie too this one, and waityng narowly that no occasion might escape hym. Now then, shall the case bee all one, as well of him that neuer had any care of requityng, as of hym that neuer lefte seekyng how too doo it? Thou dooest mee wrong if thou chalenge the deede at my hande, when thou seest I wanted no will too dooe it. Too bee short, put the case thou wart taken prisoner, and that I hauing laied all my goodes too gage too my creditour, too make money for thy raunsomme, dooe saile in a foze Winter by coastes all laied with Pyrates, and therewith all doo passe through all

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perill, that the sea can yeelde besides the annoyances whiche it hath of it owne, and that afterward hauing iourneyed through many deserties, and commyng at length too the same Searouers whiche all other men shunned and I sought, I finde thee raunsomed alreadie by another man: wilte thou deny mee too haue requited kyndenesse? Furthermore, if in that voyage of myne, I lose the Monney by Shipwrecke whiche I had made too doe thee good with, yea, or if I fall intoo captiuitie my self, while I seeke too rid thee out of captiuitie: wilt thou deny mee too haue requited thy kyndnesse? Truely, the *Athenians* call *Harmodius* and *Aristogiton* Tyrantquellers: And *Mutiussis* leauyng of his hande vppon the Altar of the enemie, was asmuche as if he had slaine *Porsena*: and valeantnesse that wrestleth ageinst Fortune, dooeth alwaies gette the vpper hande, though shee bryng not the woorke of her purpose to effecte. He that hath pursewed occasions fliyng from hym, and euer hunted after newe, whereby he might requite kyndnesse: hath performed more than he whom speedie opportunitie hath made thankfull at the first pushe, without paineslakyng.

CT. xv. Chapiter.

THy benefactor) sayeth he) hath yeelded thee twoo thinges: namely his Will and his Dæde: and therfore thou owest him twoo thinges likewyse. Woorthely myghtest thou saye this to him that hath yeelded thee an idle will. But thou canst not say it vnto him, that both is willing and also indeuereth, leauing nothing vnassayed: for he hath performed both the partes, as muchas in him lyeth. Agein, it is not alwayes required that nomber should bee matched with nomber. For some one thing is woorth twayne. Therefore so forewarde a will and so desyrouse to requyte, standeth in sted of the deede dooing. But if the will without the deededooing bee not auayleable too requyte kyndnesse: then is noman thankfull to God, vpon whom nothing is bestowed but the will. Towarde the Gods (sayeth

(he

he) wee can perfoyme nothing elſe but our will. Well then, if I bee able too render nothing elſe vntoo the ſame man alſo whom I owe a good turne vntoo: why ſhould I not bee thankfull in yeelding that thing too a man, than whiche I can beſtowe no greater vppon the Gods?

¶The.xvi.Chapiter.

ET thou demaundeſt what I think of the matter: and thou wilt haue mée too ſhape thee a full anſwere. I ſay, let the one think his good turne requyted: and let the other aſſure himſelf he hath not requyted. Let the giuer hold the receyuer diſcharged, and let the receyuer acknowledge himſelfe bound ſtill. Let the one ſay, I haue it: and let the other ſay I owe it. In all matters of controuerſie let vs euer ſette the welfare of both parties before vs. The vnthankful muſt be ſhet out from all excuſes whereuntoo they might haue recourſe too colour their wrangling withall. I haue doone all that might bee. Yea and doo ſo ſtill. What? Thinkeſt thou our Aunceters were ſo vnwyſe, that they vnderſtoode it not too bee vtter wrong, too haue put no difference betweene him that hath walked awaye the Monnie that he hath borowed, in whoſedome or at Dyce: and him that hath loſt both his owne goods and other mennes too, by Fyre or by Robbing, or by ſome other heauyer miſfortune? And yet too the intent that men ſhould know, that faithfulneſſe was in any wyſe to be perfoyrmed, they admitted none excuſe at all. For it were better that a feawe ſhould bee put euen from their iuſt excuce, than that all ſhould pretend ſome excuce or other. Thou haſt doone what thou couldeſt too requyte. Let him accept it as ſufficient, but think thou it too little. For like as if hee can fynd in his hart too paſſe ouer thyne earneſt and diligent indeuer vnregarded, he is vnworthie too bee requyted with kindneſſe: Euen ſo alſo art thou a verie Churle, if thou on the otherſyde, in reſpect that he accepteth

thy good will for payment, bee not so muche the more willingly beholden too him because thou art released. Thou must not catche hold of it, nor call witnesse vppon it: but thou must seeke occasion neuertheless too requyte. Requyte the one because he claymeth it and the other because he releaseth thee. Requyte the one because he is euil, and the other because he is not euill. And therfore there is no cause why thou shouldest thinke thyselfe too haue anie interest in this question, namely whither a man that hath receiued a benefite of a wyseman, ought too requyte it him if he cease too bee a wyseman, and is becomme an euill man. For thou oughtest too redeliuer the gage that thou haste taken of a wyseman, yea and too discharge thy credit too an euill man: and why shouldest thou not also requyte his good turne? Bycause he is chaunged, shall he chaunge thee? What if thou haddest taken a thing of a man in helth: shouldest thou not restore it too him if he were sick? wee ought alwayes too beare more with our freendes weaknesse, than that comes to. Surely suche a man is sick in minde: let him bee helped, let him bee borne withall. For folie is a disease of the minde. Too the ende that this maie bee the better vnderstoode, I thinke it good too make a distinction.

The.xvii.Chapiter.

THere are too kyndes of Benefites or good turnes. The one a perfect and trew benefite, which cannot bee giuen but by a wyseman and too a wyseman: The other a vulgar and comon benefite, whereof the intercourse is among vs that haue no skill. As for this latter, there is no dout but I ought too requyte it too him that I owe it, whatsoeuer he is, whither he bee becomme a murtherer, a theef, or an aduulterer. Felonies haue their Lawes: and iudgement will better redresse suche cases than vnthankfulnesse. Let noman make thee euill, bycause he is euill. Vppon an euill man I will cast awaie a good

turne:

turne: and vntoo a good man I will render it. So will I requyte the good man, bycause I owe it: and the euill man, bycause I would not bee in his det.

The.xviii.Chapiter.

OF the other kynd of benefite, there is some dout: as that if I could not take it but beeyng wise, neither could I render it but too one that continewed wise. For put the case I render: yet cannot he receiue it, because he is not maister of hymself in this behalf, but hath forgone the knowledge how too vse it. It is all one as if yee should bid mee, strike the ball backe too a maimed hande. It is a follie too giue a manne the thyng that he cannot take.

That I maie begin too answere thee from this last pointe: I will not giue him that whiche he cannot take, but I will restore though he cannot receiue it. For I can bynde no manne but him that taketh: but I maie discharge my self, if I doo but onely deliuer. What if he cannot vse it? Let him looke too that. The fault shalbee in hym, and not in me.

The.xix.Chapiter.

TOO redeliuer (saieth he) is too deliuer agein too suche a one as shall receiue. For what if you owe a man Wine, and he bidde you powre it into a Racket or a Siue? Will you saie you haue deliuered it ageine? Or will you deliuer that ageine, whiche shalbe spilt betwixt you in deliuerynge?

Too redeliuer, repaye, render, or restore, is too yeeld agein the thing that a man owes, vntoo hym that hath interest in it, when he sitteth too haue it. And that is the onely thyng too bee performed on my behalfe. Too owe hym the keepyng of the thyng when he hath taken it ageine of mee, that is now a fur-

ther charge. I owe hym the performaunce of it, but not the keepyng of it: And I had muche leuer that he shoulde forgo it, than that I shoulde not restore it. I must paie my creditor that which I haue had of hym, though he will goe with it by and by into the Stewes. Although he would sende mee a harlotte too receiue it, yet shoulde I paie it hym: and albeeit that he would put the monney that he receiueth of mee into his louce bosome, yet shall I paie it. For I muste yeelde it again: but when I haue once yeelded it, I am not bounde too stand still too the keeping and sauyng of it. I am bounde too keepe his benefite while it is in my hande vnrestored. As long as it is with mee. reason would I shoulde saue it. But if it bee called for, it must bee deliuered though it shoulde bee spilte in the handes of the receiuer. I will render it too a good man, when it shalbee expedient for hym: and too an euill man when he calleth for it.

Thou canst not (saieth he) render hym his benefite after suche sorte as thou receiuedest it. For thou receiuedest it of a wiseman, and thou renderest it too a foole.

I render now vntoo hym, in suche wise as he is now able too receiue: and it is not made the worse by mee, but by hym: and therfore I will restore that whiche I haue receiued. Loke too whom I would render suche a maner of benefite as I receiued, if he came too wisedome again: too him will I (as long as he is euill) render suche a one as he can receiue. But (saieth he) what if he bee become, not onely euill, but also beastly and outrageous, as *Appollodorus* and *Phalaris* were? Wilte thou also render too suche a one the benefite that thou receiuedest of hym?

Nature suffereth not so greate an alteration in a wiseman. For in fallyng from the beste too the worste, it cannot bee but some pyntes of goodnesse must remaine in hym, euen when he is become euill. Vertewe is neuer so vtterly wyped out, but that she leaueth somme surer markes in the mynde, than any chaunge can scrape quite and cleane out. When the wild beastes that haue bin brought vp emong vs, doo breake awaie into the wooddes, they keepe still somme parte of their former tamenesse:

tamenesse: and looke how muche they bee wilder than the tamest beastes, so muche are they tamer than the wildest beastes, and suche as neuer were vsed too mannes hande. No man that euer stacke vnto wisedome, hath falne into so extreme wickednesse. He is died of a deeper hewe, than maie bee vtterly washed out, or altered quite into another colour. Agein I demaunded of thee, whither this wilde man bee become so too hymselfe onely, or whither his woodnesse bursteth out too the hurt of all the common weale? For thou tellest me of *Apollodorus* and *Phalaris* the tyrant, whose nature if a man haue, and kepe his naughtinesse too himselfe, why should I not render suche a one his benefite, too the ende I may quite and cleane ridde my handes of hym for euer? But if he not onely delight and take pleasure in mannes bloud, but also executeth vnsaciable crueltie in murtherynge folke of all ages, and rage not for anger, but of a certaine geedinesse too bee cruell: If he cutte the throtes of children before their Parentes faces: if he bee not contented with simple Death, but dooth torment folke, and not onely burneth those that must dye, but also broyleth them: if he make an arte of murder, and bee alwaies in goze bloud: the nonrendering of a benefite is too small a punishment for suche a one. Whatsoeuer it was whereby he and I were linked togither, that hath he quite cutte of by breakyng the bondes of the Lawe of Nature. If a manne haue doone aught for mee, and afterward maketh warre againste my Countrie: In so dooyng he hath lofte whatsoeuer he had deserued, and it were a wickednesse to render any kyndnesse vntoo hym. Agein, if he assaile not my countrey, but yet is noysomme too his owne, and beeyng separated from my countrey, troubleth his owne: That so greate leawdnesse of his harte hath neuertheleste cutte hym of: and though it haue not made him an open enemie too mee, yet hath it made hym hatefull too mee: and I must haue a former and a more speciall regard of that dewtie which I owe too all mankynde, than of that whiche I owe too any seuerall persone.

¶ The. xx. Chapter.

BVT although this bee so, and that I stand free in all respectes from that tyme forth that he by violating all Lawe, hath brought too passe that nothing may bee vnlawfull against hym: yet I beleeue there is this measure too bee obserued on my behalf, that if my benefite shall neyther augment his power to the destruction of thee comon state, nor stablishe that whiche he hath alreadie, and so consequently may bee rendered without preiudice of the comon weale: I shall render it. I shall saue his child lying in the Cradle. For what doth this benefite hurt any of those whom his crueltie teareth in peeces? But I shall not feede him with Monnye to mayntayne his Garde in wages. If he desyre Marble or fyne cloth of mee: my furnishing of his superfluetie can hurt noman. But as for men & Armour, I shal not help him with them. If he desyre as a great gift, to haue cunning Players of Enterludes, Lemans, and such other thinges as may tame his feercenes: I will willingly offer them. Though I would not send him Galyes and Shippes: yet would I sende him Rowbarges and Chambershippes vppon the water. And though he bee vtterly past all hope: yet shall I render vnto him, with the same hande that I bestow benefites vppon others. Howbeeit (too say the truthe) the best remedie for suche dispositions is the shortening of their lyfe. And the best thing that can bee for him that will neuer bee reclaymed, is too bee dead. But it is a rare thing too fynd one so farre gone; and it hath alwayes bin counted a woonder, like as the opening of the Earth, and breaking forth of fyre out of the Caues of the Sea. Therfore let vs withdraw ourselues from it, and speake of suche thinges as wee may misslyke without terrour. Too the ordinarie cullpersone whom a man may fynd in euery Market, and of whom euery man is afrayd, I shall render the good turne that I haue receyued. I must not make my gayn of his naughtines. Looke what is not myne, let it returne too the owner, bee he good or

bad

bad. How diligently would I sift this thing if I should not render, but bestowe? This place craueth a merrie tale.

¶The.xxi.Chapiter

Certeine Philosopher of *Pythagoras* sect, hauing bought a cupple of Ragges of a Taylour vppon trust (a greate matter) came ageine within a feawe dayes after to his shop too pay hym, and found it shet vp. And when hee had knocked a good whyle, one being disposed to iest at the *Pythagorine* sayd; wherefore loosest thou thy labour? The Taylour whom thou seekest is dead and burped, whiche thing is a graef vntoo vs that forgo our frendes for euer, but peraduenture not vntoo thee that knowest hee shalbee borne ageine. Hereuppon this our Philosopher caryed home his three or fower Pence verie glad, shaking them diuers tymes in his hand as he went. Afterward fynding fault with this his secret pleasure of nonpaymente, and perceyuing his owne ouerliking of that simple gayne: he returned too the Shop, and sayd too himself: he lieth to theeward, and therfore pay that thou owest him. With that woord he thrust the fower Pence intoo the Shop at a crany of the wall where the closing of the panel was shroonk, and there left them, laying punishment vppon himself for his fond desire, least hee myght acquoynt himself with the coueting of other mennes goodes.

¶The.xxii.Chapiter.

If thou owe a man any thing, seeke too pay it. And if noman demaund it, call thou vpon thyself. Bee he good or bee he bad, it makes no matter too thee. For his naughtinesse ought not too dauntage thee. Render and blame thyselfe, and forget not in what maner the duetyes bee diuyded betwixt you. Vnto him wee haue ioyned forgetfulnesse, and vntoo

too thee wee haue commaunded myndfulnesse. Notwithstanding, when wee saye that hee whiche hath doone a good turne should forget it: that man mistaketh vs, which imagineth that wee would haue him put the remembrance of the thing (specially being a most honest thing) quyte out of his head. Wee iniopne some thinges aboue measure, too the end they may returne too their true & proper measure. When wee say he must not remember it: our meening is, that he must not proclayme it, nor brag of it, nor greeue the partie with it. For if some folke doo a man a pleasure: they make al the wold priuie to it. Their talke is of it in their sobernesse, and they cannot holde it in in their dronkennesse. They blab it out too straungers, and they tell it in counsell too their freendes. Too alay this ouerfreshe and vnbrayding myndfulnesse: wee willed him that had doone the good turne, too forget it: and by iniopning him more than could bee performed, wee counselled him too keepe silence.

¶The.xxiii.Chapiter.

As oft as thou haste too deale with suche as are of smal trust, thou mayst exact more than inough, too the ende that inough may bee performed. To this end serue the ouerreaching spæches, ỹ by an vntruthe, men may come too the very truthe. Therfore he that sayd there were some that were whyter thã snowe, and wyghter than the wynd (which is impossible to be) sayd it too the end that the most which could bee, should bee beleeued. And he that sayd: more vnmouable than these Rockes, and more violent thã this streame: ment to perswade no more, but that some man is as vnmouable as a Rock. An ouerreach neuer requyreth so muche as it pretendeth. But it aduoucheth thinges incredible, that it may atteyne too the credible. When wee say, let him that hath bestowed a benefite forget it: our meening is hee should bee as one that had forgotten it. Let not the remembering of it appeare, nor thy mynd ronne vppon it. And when wee say that a benefyte must not be chalenged agein, wee

doo

doo not wholly take away the demaunding of it agein: for oftentymes euill men haue neede of a chalendger, and good men haue neede of a remembrancer. For why? If a man bee ignorant of the opportunitie, may I not shewe it him? may I not discouer my neede vntoo him? Why should he beelye himself, or bee sorie that he knew it not? Let a watchewoord bee now and then vsed, howbeeit after a modest sort, not with exacting nor with clayming of dewtie.

¶ The. xxiiii. Chapiter.

Socrates sayed in audience of his freendes: I would fayne buye mee a Cloke if I had monnye. He craued of noman, yet admonished he them all, and euery man demed that he woulde take it of him. And why should they not? For how small a thing was it that *Socrates* receiued? But it was a greate matter too haue deserued too bee the man of whom *Socrates* would receiue. He could not haue giuen them any inckling more meetly. I had bought mee a Cloke (quoth he) if I had had monnye. After this, whosoeuer made most haste, gaue too late. For *Socrates* had wanted alredie. Thus for the bitter chalendgers sakes, wee forbid clayming: not that it should neuer bee vsed: but that it should bee vsed verie seldomme.

The. xxv. Chapiter.

Aristippus being on a tyme delighted with an oyntment, sayed: euill comme too these effeminate fellowes that haue disfamed so trim a sauour. The same euill comme too them, is too bee sayed too these leawd and importunate huddlers vp of benefites, who haue barred so goodly a thing as the admonishment of freendes. Yet notwithstanding, I will vse the Lawe of freendship, and will clayme a good turne at his hande, of whom I would haue craued one: and he shall accept it as another be-

nesse, that he might requyte it. I shall neuer saie in waie of complaynt,

I tooke him vp poore sillie soule by shipwreke cast on shore,
And made him partener of my Realme: More foole am I therefore.

This is not an admonishing, but rather a reupling. This is euen too bring benefites into too hatred. This is euen the hygh waie too make it eyther lawfull or delightfull too bee thankelesse. It is ynough and too muche, too call a man too remembrance with suche lowly woordes as these. If euer I haue pleasured you, or if euer you haue had lyking of anie thing of myne. And let him saie ageine on the other side:

Yea truly, you haue pleasurde mee: you tooke mee vp right poore
And needy when that I was cast by shipwrecke on your shore.

¶ The .xxvi. Chapter.

But (sayth he) this kynd of dealing booteth vs not. For he dissembleth, and hath forgotten it. What should I doo? Thou demaundest a thing most necessarie, and wherein is becommeth this matter too bee finished: namely after what sort thankelesse persones are too bee borne with. Truly euen with a quiet, meeke, and stout minde. Let neuer vnkinde, vnmyndfull, and vnthankfull persone so muche offende thee, but that neuertheless it maie still delight thee too haue giuen. Let neuer any wrong compell thee to saie, I would I had not doone it. Let euer the vnluckynes of thy benefite like thee. It shall repet him euer, if thou repent neuer. Thou must not bee greeued, as though some strange thing had happened: but thou mightest rather wonder if it had not happened. Some are scared awaie with paines, some with cost, some with perill, some with shame full shamefastnesse, least by requityng thei might acknowledge themselues to haue receiued; some through ignorance of their ductie, some through slothe, and other some by beeing ouerbuzied. See how the vnmeasurable lustes of menue bee alwaies gaping and alwayes crauing. Thou canst not woonder too see

noman

noman requyte where noman receyueth inough. Whiche of these is of so stedy and sound a mynd, that a man may safely put him in trust with a benefite? One outrageth in Lecherie: another seruyeth his Paunche: onother is giuen all too gapne, and yet hee hath the Diuell and all alredie: another is attepnted with enuye: and another is redy to ronne vppon the Swordes point through ambition. Hereunto ad dulnesse of wit and dating old age, and contrariwyse the turmoyling and continewall vnquietnesse of a restlesse mynd. And heervnto the ouerregarding of a mannes owneselfe, and his straunge swelling for whiche he is too bee despysed. What shall I speake of the frowardnesse of suche as stryue too bee ouerthwarting, or of the lyghtnesse of suche as are euer flsking too and fro? Put vntoo these, headie rashnesse, and fearfulnesse whiche neuer giueth faithfull counsell, and a thousand other errours that we tumble intoo: as the malapert bragging of them that be most cowardly, the discord of them that bee most familiar, and (whiche is a comon maladie) the trusting of those that bee most vnsuer, the despysing of thinges that men haue in possession, and the wisshing for suche thinges as there is no hope too obteyne.

¶ The. xxvii. Chapiter.

SEekest thou faithfulnesse whiche is a thing most quiet, among the affections whiche are thinges most vnquiet? If thou set the trewe Image of our lyfe before thee, thou wilte thinke thou beholdest the Portrayture of a greate Citie that is taken, where al regard of shame and right is shaken of, & force reigneth in sted of sage aduyce, as though a trumpet were blowen to make hauocke of al things. Neyther fire nor swoord is spared; mischeef is broken looce from law: and religion itself, which hath shelded Supplyantes euen amid the weapons of their enemies,

cannot stop them awhit from their ronning to the spoyle. One snatches out of a pryuate place, another out of a publik place, the third out of an vnhalowed place, and the fourth out of a halowed place. This man breakes vppe, that man leapes ouer, another man misliking the narrownes of his waie, ouerthroweth the thinges that stop him, and commeth too his luker by casting doune of thinges. One wasteth without bludshed, another beares his bootie in bluddie hande, and there is noman but he catches sommewhat from another man. In this greedinesse of mankinde, verely thou art tootoo forgetfull of the comon case, whiche seekest a soberman among snatchers. If thou bee greeued at thankelesse persones, bee greeued also at ryottous persones, bee greeued at nigardes, bee greeued at vnchaste folkes, bee greeued at sikfolke, at mishapen folke, and at palefolke. It is in deede a greeuouse fault, an intolerable fault, a fault that breaketh the felowship of mankinde, and a fault that cutteth asunder the concorde wherwith our weakenesse is vnderpropped, and throweth it too the grounde. Neuertheleſſe, it is so comon a thing, that not euen he that complayneth most of it, can cleere himselfe of it.

¶ The. xxviii. Chapiter.

EXamine thyselfe whither thou haste rendered kindnesse too euery man that deserued it at thy hande: or whither there was euer anie good turne lost vppon thee: or whither thou beare in minde all the good turnes that euer were doone thee: and thou shalt see that the thinges whiche were giuen in thy childhoode, were forgotten ere thou wast a strippling: and that the thinges whiche were bestowed vppon thee in thy youth, continewed not stil in minde vnto thyne old age. Some thinges wee haue lost, somme wee haue cast from vs, somme haue krept out of our sight by little and little, and from some wee ourselues haue turned our eyes. Too the ende I maie ex-

cuse

cuse thy weakneſſe for thee: firſt memorie is brittle, and not ſufficient for the nomber of thinges. It muſt needes ſende out as muche as it taketh in, and ouerlay the formeſt thinges with the newest. So commeth it too paſſe that thy Nurce can beare no sway with thee, bycause the age inſewing hath layed her benefite far of from thy hande. So commeth it too paſſe that thou haſte no regarde of thy ſchoolemaiſter. So commeth it too paſſe, that whyle thou art buzie in ſewing for the Conſulſhip, or ſtandeſt for the preeſtod, he that gaue thee his voyce for the Treaſurerſhip is forgotten. Peraduenture, if thou ſerch thyſelf throughly, the fault that thou lookeſt for, wilbee founde in thyne owne boſomme. Thou dooſt wrong too bee angrie with a generall fault, and thou dooeſt fooliſhly in not being angrie with thyne owne fault. Too the ende thou mayſt bee acquitted thyſelf, beare with others. Thou mayeſt perchaunce make him better by forbearing him, but thou ſhalt doutleſſe make him wooꝛſe by vpbꝛayding him. There is no reaſon that thou ſhouldeſt harden his harte: If there bee anie ſhame left in him, giue him leaue too keepe it. Oft tymes where as ſhame was but ſommewhat crazed, the oueropen repꝛouing of it defaceth it altoogither. Noman is aſhamed too bee that, whyche he is ſeene to bee. A man groweth paſt ſhame when he is openly detected.

¶ The .xxix. Chapiter.

I Haue loſt my good turne*. Doo wee terme the thinges loſt whyche wee haue conſecrated too a holie vſe? A benefite is of the nōber of ỳ thinges that are halowed, yea though it haue ill ſucceſſe whereas it was well beſtowed. * He is not the manne wee tooke him for. * Let vs continewe ſuche as wee were, vnlike too him. The loſſe was euen then, but it appeered not till now. A thākleſſe perſone is not bꝛought to light without our owne ſhame,

because our fynding of fault with the losse of our benefite, is a token wee looked not well too the bestowing of it. As muche as we can, let vs pleade his cace with ourselues, thus: peraduenture he will it not, peraduenture hee will doo it hereafter. The patient and wyse Creditor hath made some Debters too become good, by bearing with them and by tendering their cace with respit. The same thing must wee doo. We must cherishe the fainting faith.

¶ The .xxx. Chapiter.

I Haue losse my good turne*. Thou foole, thou discernest not the tymes of thy losse. Thou hast lost it in deed: but that was at thy first bestowing of it, and now it is come too light. Discretion hath greatly preuayled euen in those thinges that seemed as good as lost. As the diseases of the bodie are too be handled softly, so are the diseases of the mynd also. Oftentymes the thing that would haue bin vnwound with leysure, is broken of by the roughnesse of him that pulles it out. What neede euill woordes? what needes complaint? what needeth brawling? Why doost thou discharge him? Why doost thou let him go? If he bee vnthankfull, now oweth he thee nothing. What reason is it too set him on a chafe, vppon whom thou hast bestowed manie thinges, that of a doutfull freend hee may become an vndouted enemie, and seeke, too excuse himselfe by raysing a slaunder vppon thee? There are inow that will say, I am sure there is some greate matter in it, that he could not beare with him too whom he was so much beholden. Somewhat there is in it. There is noman but hee may staine the estimation of his better by complayning of him, although he vtterly deface him not. Neyther will a manne bee contented too surmyze lyght thinges, when hee seeketh credit by the greatnesse of his vntruthes.

¶ The

CC.xxx.Chapiter.

How much is the other way better, wherby the hope of frendshippe is reserued to him, yea and the verie frendshippe itself, if he will returne too his right mynd? wilfull goodnesse ouercommeth euill men. And there is not any man so hard harted, nor so deadly an enemy in his mynd ageinst thinges that are worthie too bee loued, but he loueth good men euen when he is at his worst, specially fynding himself beholden too them euen in this respect also, that hee susteyneth no displeasure at their handes for not requyting, Therefore bende thyself too thincke thus: My kyndnesse is vnrequyted: what shal I doo? Euen as the Gods the best Patternes of all thinges doo, who begin too benefite man when he knowes it not, and continew it towardes him when hee is vnthankfull for it. One chargeth them with carelessenesse of vs, another with vnindifferentnesse, and the third thrustes them out of this world, and leaues them alone, slothfull & dumpish, without light or without woorking. And whereas wee bee beholden too the Sonne for our distinction betweene the tyme of Labour and Rest: for escaping the confuzion of endlesse nyght so as wee bee not drowned in darknesse: for gouerning the yere by his course, for nourishing of our bodyes, for making seedes too sprout forth and for ryppening of our frutes: Yet there are that terme him some fyrie stone, or a ball of fyre packed together by chaunce, & what yee elsse will rather than a God. And yet for all that, the Gods, lyke good parentes that smyle at the ill language of their young Children, cease not too heape benefites vppon those that dout of ỹ Authors of them: but holding on with their goodnesse in equall rate, doo distribute them too all Nacions, hauing this one propertie peculiar too themselues, namely to doo good. They besprincle the earth with seasonable showers: they moue the Seas with the windes: they disseuer the tymes by the course of the Starres: they mecken both the Winter

and

and the Somer with the intercourse of a milder aire: & quietly and mercifully doo they beare with the errour of our drery soules. Let vs follow their exaple. Let vs giue still, though wee haue giuen many thinges in vayne afore. Let vs giue neuertheless vntoo others: yea and let vs giue ageine too the same parties by whom we haue suffeyned losse. The falling doune of a House neuer made man afrayd too build. When our dwelling is consumed by fyre, wee lay foundacion ageine ere the flooze bee throughly cold: and when Cities are destroyed, wee oftentymes reere them agein on the same Plot. So stubborne is the mynd toward good hope. Mennes wooykes would bee at a point bothe by Sea and by Land, if they listed not too aduenture ageine vppon thinges misbecayed.

¶ The .xxxii. Chapiter.

HE is a man vnthankful. He hath not hurt mee, but himselfe. When I bestowed my Benefite, I vsed it as I thought good. And I wil not therefore bee the slower, but the warer in giuing. Looke what I haue lost in this man, I will recouer in another. Yea I will doo the same man good still: and lyke a good husbandman, I will ouercome the barrennesse of the soyle, with compost and tilth. I haue lost my good turne, and hee hath lost all mennes hartes. It is no point of noble corage too giue and loze, but too loze and giue.

FINIS.

All honour, thankes, and prayse bee giuen too God alwayes.

AMEN.